

# GRADED BIBLE STORIES

WILLIAM JAMES MUTCH, Ph.D.

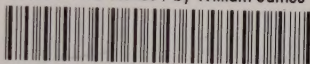
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# GRADED BIBLE STORIES

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BOOK THREE: GRADES 5 AND 6

*For Ages Nine to Twelve*

WILLIAM JAMES MUTCH, Ph.D.

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# GRADED BIBLE STORIES

WILLIAM JAMES MUTCH, Ph.D.

A series of Bible lesson text books for the eight grades, expressly prepared to meet the wide and growing demand for suitable lesson material for Week Day Church Schools, Sunday Schools and Homes. The Bible as the great source book of religious training is systematically adapted in these masterly little volumes to the needs of the various ages of childhood.

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*For Ages Five to Seven*

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**BOOK THREE:**

Grades 5 and 6

*For Ages Nine to Twelve*

**BOOK FOUR:**

Grades 7 and 8

*For Ages Eleven to Fourteen*

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WILDE'S BIBLE PICTURES. 112.

**CHRIST AND THE YOUNG RULER.**

H. HOFMANN. 1824—



# GRADED BIBLE STORIES

BY

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WITH AN INTRODUCTION BY

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DIRECTOR OF MISSIONARY PREPARATION FOR THE  
FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

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BOOK THREE: GRADES 5 AND 6

NEW



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## INTRODUCTION

The restoration of that familiarity with the contents of the Bible which our forefathers possessed is an achievement greatly desired by all leaders of Christian thought or activity to-day. Theologians, pastors, teachers and parents are at one in regretting the comparative ignorance of the simplest facts of Biblical history or narrative which young people, even those who claim considerable culture, often display. They recognize, as do all who review the expression of human interests in current literature, the relative barrenness of mind and narrowness of outlook which prevail in regard to religious matters, and that much of this is evidently due to ignorance.

That the Bible is the finest possible source book for religious training, however assumed theoretically, does not seem to be recognized in practice as it deserves to be. Those who read it regularly in accordance with some plan are all too few. Those who are capable of giving instruction to others in regard to it are hard to find. The reason is chiefly in the fact that family instruction and discussion has become so generally neglected that the Bible seems as remote and as difficult to the average young man or woman as any text book on science or philosophy.

This should not be so. The English Bible is as much as ever a reservoir of rich religious experience awaiting interpretation and adaptation by each new human being in turn. It records the religious emotions and longings of all kinds of people. It fits every one somewhere and every phase of life, however deep or bitter, in some fashion. No young person should fail to enter this

## INTRODUCTION

golden treasury of religious aspiration and devotion. The key which opens it is that love for the Bible which grows out of a real familiarity with its contents. Whoever really knows the Bible, even in a halting fashion, comes to realize its depth and power, and to draw more and more upon its interpretations of life.

The best way to get this familiarity is the good old way of beginning with the simple yet wonderful stories of the Bible. How they cover the whole range of religious history, and religious experience, the selections which make up the volumes of this series show. Their name is legion. As a matter of fact much of the Old Testament early narrative consists of stories. Biblical history is concrete rather than abstract. An era is described by relating the experiences of some one who was a principal actor in it. The greater part of Genesis might be fittingly described as the narratives about Abraham, Isaac, Jacob and Joseph. So, too, the stirring century in which the Hebrews came to a sense of nationalism is properly recorded as the days of Samuel, Saul, David and Solomon. The whole range of history in fact, as recorded in the Bible, can be surveyed more or less thoroughly through similar stories.

These facts give emphasis to the pertinency of such methods of family and class instruction as are set forth in this volume and its companions. They show how to begin and what to do in order to develop in the coming generation the Biblical knowledge it ought to possess. Given a start in familiarity with the Bible as acquired through the habit of telling such stories as these again and again, and those who come after us will readily respond to the splendid idealism which the stories teach. No possession is more precious; no line of patient study or teaching will be more rewarding.

FRANK KNIGHT SANDERS.

*New York City.*



## DIRECTIONS FOR TEACHERS AND PARENTS

As teachers of religion we are interested in a human product. We call it Christian character, although we mean very different things by that term. Should we not mean by it something more than a knowledge of the Bible, or an orderly life, or deeds of charity, or acts of worship? These are all good, but they may all be in vain unless there is something more fundamental. Call it a vision of the larger life of God and an earnest participation in that life. The service which the teacher is seeking to render is to help people to get that vision and to find their place and part in that larger life of God in the world.

This is not at first a task of pointing the way to things far and large, but a matter of opening eyes and turning on the light. It is not at first so much a question of what one shall see as whether one can see at all with the eyes of the soul. There is a curious fact about awakening consciousness that one discovers others before self. Perhaps we should rather say that one discovers self in others, and then discovers others in self; or one discovers both together and each by the help of the others, by a rapid reflective process, as the light reflected from several objects reveals another object.

One cannot well see his own situation until he has first seen others, and so learned to see situations as such. On the other hand one cannot see the full meaning of another's situation, until it has in some sense been his own first. So a dual process must be constantly carried on in the growing experience of youth. One side is the

## DIRECTIONS FOR TEACHERS AND PARENTS

seeing of life's varied situations and problems, and the other is reading true meanings and values into them.

In each of the two sides of this process both self and other must appear constantly in comparison and intercourse. One sees his own problem after he has seen it in another. One appreciates its meaning to another after he has felt the meaning of his own problem.

It is the business of the teacher to engineer this double process of self-discovery. The situation in the life of a child is most obscure. He does not know that he has problems. His needs and his troubles must be examined and analyzed, interpreted and restated. His experience must be reconstrued in the light of the teacher's ripper experience and judgment, and in the light of cases from the Bible and elsewhere.

One part of the task is to supply the pupil with well-known cases of typical experiences for the light they can shed on his own situations. In that light he discovers new possibilities and problems in his own experience, which he never would have discovered but for the light and suggestion coming from his store of cases. This self-discovery is the process of spiritual growth, at least on one of its sides. It begins with unfurnished, undisciplined, and unreflective childhood. It proceeds under experienced guidance by trial and error, by supervised participation and practise in the activities and judgments of daily life, and by the appropriation of many experiences from the spiritual resources of the race. If the teaching is successful it results in a character and personality after the likeness of the Master, fit and competent to function strongly, truly, and lovingly, in the situations which arise in the human world where one moves.

These Graded Bible Stories do not take the place of a teacher. They do not furnish raw materials to be carried over to the pupil as the stuff to make character of. They are rather to be regarded as a source book of

## DIRECTIONS FOR TEACHERS AND PARENTS

selected and graded concrete incidents of classic dignity and value to be used by teachers in the course of their regular work. They should help pupils to reconstrue their own experience, because they are fitted to reflect and diffuse that light which lighteth every man coming into the world.

The selection and arrangement of these stories for teachers, however, gives no assurance that they shall become available to light the pathway of children so that they may not have to walk in darkness. It is one thing to have a story in a book, or to have once read or heard it, and it is quite another thing to have it as a permanent mental possession so much alive and present that it actually gives light when and where it is needed all along through the years. Jesus taught his parables to the multitude that hearing they might hear though they did not understand. Remembering the stories they would sometime throw the light of their meaning in a direction that would be understood.

The teacher states the problem for the pupil or helps the pupil to state it for himself, and brings the story in connection with the problem so stated. But this is not the act of a moment or a day. Educative experiences all require time for them to grow, to take root downward and bear fruit upward. Provision must be made for continuity of the process longer than the memory of a single passing impression. It is in order to secure this continuity that a system of cumulative reviews has been worked out so as to sustain these factors alive in consciousness for a long time to furnish their quiet steady illumination.

Bearing in mind that the teaching of Bible stories is by no means the whole process of religious instruction, but may be made one important part of it if it is well done, the teacher's attention is directed to a few briefly stated principles governing the effective teaching of such material.

## DIRECTIONS FOR TEACHERS AND PARENTS

1. *Graded Material.* The subject matter, the length of the story, the language, and the effect aimed at, have been chosen with reference to each particular grade.

2. *Concrete Material.* The lessons consist chiefly of narratives and other concrete portions of scripture, and only a small amount of abstract instruction is given varying with the grade and ability of children to think in abstract or general concepts.

3. *Story Units.* The unpedagogical practise of presenting an indefinite number of subjects, or poorly correlated material is replaced by the use of a single well defined unit without any extraneous matter.

4. *Homilies.* Exhortations are excluded. The story is so plain that its meaning lies on the surface. If it does not carry conviction on its merits, it will not do so by urgent exhortations.

5. *Explanations.* With properly graded material few explanations are needed, and they may be brief. Only the meaning of an occasional strange word or allusion is given in terms of another better known word.

6. *Presentation.* The teacher must not have memorized the story, but must have completely mastered it. There is great loss in effectiveness, when it is read from a book or from notes. It is told in a clear voice, slowly and impressively, and without breaks and interruptions. The scripture words in general are preferable, but not used exclusively. If there are difficult parts or words, their meaning is made clear, and if necessary the story is told through again as at first. Long stories are divided into parts of convenient length for the memory to compass.

7. *Reproduction.* Without waiting for the impression to fade from memory, one pupil is called upon to tell the story, and then another tells it, correcting errors made by the first one. Several more pupils tell it in succession, and by this time it has become quite well known



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to all. Each pupil tries to excel in the accuracy and skill of story-telling, and much enthusiasm awakens if proper appreciation of their effort is expressed by the teacher.

8. *Pictures.* If a picture can be found which illustrates a central feature of the story, it may be shown; but poor or incidental pictures are not admissible. A copy given to each pupil becomes an objective reminder of the story, and is a good addition to the notebook.

9. *Conclusion.* A concise statement of the main point or value of a story, stated or read by the teacher, helps the pupil to crystalize and utilize the idea in the formation of character.

10. *Text.* Still another clinching of the value of the story in the mind is secured by memorizing a little gem of scripture, or a proverb, maxim, or verse of poetry, which expresses the idea in terms worth remembering.

11. *Titles.* It is a valuable exercise of the mind and a help in distinguishing the central thought for the class to select a name for the story, and subtitles for the parts. They constitute an outline of convenient form to place in the notebook and will afterward help to recall the parts of the story.

12. *A notebook* of convenient size, seven by eight and one-half inches, should be kept by each pupil. It is not desirable to write the whole story, but put down the reference, the title and subtitles, the conclusion, the text, insert the picture if there is one, and all the maps made or collected to illustrate the lessons. Notes may be taken in class on loose paper to be copied in at home. Do not take time to write up notebooks in class unless periods are more than forty minutes long.

13. *Reviews.* The whole work will be lost without constant and frequent reviews. Follow the plans given in the lessons for a cumulative review. If long periods are available a portion of that time may be used for the

## DIRECTIONS FOR TEACHERS AND PARENTS

reviews, and not so many full periods will then be required. Especially the last previous lesson may be thus reviewed.

14. *Home Session.* It is highly important to secure the coöperation of parents. There should be in each home a copy of Graded Bible Stories in all grades, so that parents can regularly hold one session with the pupil after each class session. The directions for this session are given in each lesson, and they are very simple. They do not call for teaching or lesson study, but only for very easy and natural help and supervision for the child. The pupil is made to feel that this is his opportunity to contribute what he has gained to the pleasure of the family.

15. *Socialized Class.* Various forms of so-called socialization of class work may be used at the discretion of the teacher, so long as the fundamental processes here outlined are not neglected. One favorite form is the dialogue or the dramatized story. But it is necessary to have the subject thoroughly mastered as a story first. Sometimes a tableau is effective in impressing a situation on the mind. If more elaborate dramatic work is undertaken of course extra sessions are necessary.

The number of lessons provided is sufficient for fifty-two periods. If there are not so many periods available some of the stories should be omitted. Do not omit review periods unless the reviews are well provided for in some other way. If there is only a short summer term it is well to select groups of stories preferred, but to select different groups in successive years.

### TO PARENTS

This book is an attempt to put a practical plan in the hands of parents by which either in coöperation with a school or in the home alone there may be an effective training in religion. The pupil does not need the book,

## DIRECTIONS FOR TEACHERS AND PARENTS

for the out-of-class work to be done by the pupil on the lesson is done after class and not before. But the parent requires the book in order to give the needed help. When the story is not well remembered some one with the book in hand will act as prompter, and in general follow the directions for the home session given in each lesson.

The parent is asked to take much interest in the pupil's work, and to appoint a regular time for the home session. This is a period set apart in the home for the pupil and the parent who is helping, and if possible for the whole family together. The child is the center because this is his or her time to contribute something for the pleasure and information of the family.

Where the book is used in the home and not in the school, the parent will serve also as teacher, and used in this way the plan will be found useful and practical. In that case the school session and the home session may be combined, or better still made into two or more sessions of moderate length in which all the features prescribed for class and home work are made use of. Such a course in home instruction carried on consistently, with the review instructions all faithfully followed will lay an excellent foundation for the Christian life.

Good teaching takes its starting point not with the lesson or subject matter to be presented, but with the pupil and his present equipment, needs, problems, and outlook. The skill of the teacher is then called out in helping the pupil on from that point. The lesson material is simply one of the accessories to be used in so doing. Without any problem or any conscious need looking in the direction of the story for the day, the pupil has no appetite for it and cannot take it in save in a most formal and unprofitable way.

*The Teacher* requires therefore as a part of the necessary equipment for this work a copy of the Graded Bible Stories not only for the grade actually being taught but also for the previous grades, so as to handle the cumula-

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tive review for the former years. The manual of "Oral Religious Teaching" by the same author is essential because it gives in detail the steps of this method and the reasons for them, and also a simple statement of the functional theory of the curriculum, and that teaching method which starts with the child rather than with the subject matter.

A Bible is of course required, and the American Standard Revised Version is the one generally preferred, except for the memorizing of certain passages, in which many will prefer the King James Version.

It is convenient but not essential to have a Bible Commentary. Good single volume commentaries on the whole Bible are those of A. S. Peake (\$4.00), and J. R. Dummelow (\$3.75). Good handy volume commentaries on separate books of the Bible are J. Patterson Smyth, and the Cambridge Bible for Schools.

A blackboard is essential. A few wall maps or a Bible atlas are a great convenience. But so many modern Bibles are fitted with a set of maps that the maps to be drawn in this course, and the places to be located, can be found in them in smaller form.

*For parents* some of the books referred to above would be useful. But it is almost essential that there should be a set of Graded Bible Stories in the home for the use of the parent in helping the pupil both with the current lessons and with the cumulative reviews.

*For Pupils* of the fifth and sixth grades about the only necessary equipment is a Bible and a blank notebook seven by eight and one-half inches in size and usually costing ten cents. Directions for its use are given in each lesson. No regular lesson book is required, and no previous study of the lesson is expected except in the case of review lessons. The home work as directed in the teachers' and parents' book is done after the oral teaching of the lesson class, and consists in reporting at home the things already learned in class, and some other assigned work.

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# GRADED BIBLE STORIES

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*Fifth Grade*



# GRADED BIBLE STORIES

## *Fifth Grade*

### I: THE LAND AND THE PEOPLE

The influence of Lincoln and Shakespeare has long since become world-wide; and yet the places where they were born and the places where they lived and did their work are remembered and honored as outward symbols and memorials of these great men. They help us to appreciate their tasks, to understand their minds, and to evaluate their service. We are to take a few glances at Palestine and its people and its social life as a help in becoming more intimately acquainted with the heroic men and women who lived there, and who laid the spiritual foundations of our own Christian civilization.

By the time children have reached the fifth grade they have come to know many people of old times, and events told in the Bible. They may well inquire, as they sometimes do, why the Bible land, the Bible times, and the Bible people, are so important for religion. These inquiries lie vaguely in their minds until some teacher has stated the questions for them, and filled out their meaning with more particular questions and incidents by way of illustration. The incidents and questions presented in this course are intended to assist teachers in giving this service.

#### 5 1. THE HOLY LAND.

1. What kind of a place is the Holy Land? Why is it so greatly loved by both Jews and Christians? What

gave it such a large place in the history of the world and in the affections of many people? Let us see.

2. *The Presentation.* (a) Palestine is now a barren stretch of rough and unattractive country. Once it was described by prophets as a land flowing with milk and honey. There were cattle on a thousand hills, and the pastures were clothed with flocks; the valleys also were covered over with corn. There were figs and olives and vines growing on the hillsides. "Palestine combined every variety of climate, from the snows of Hermon and the cool of Lebanon to the genial warmth of the Lake of Galilee and the tropical heat of the Jordan valley. Accordingly not only the fruit trees, the grain, and the garden produce known in our colder latitudes were found in the land, along with those of summer climes, but also the rarer spices and perfumes of the hottest zones. Every kind of fish teemed in its waters, while birds of the most gorgeous plumage filled the air with their songs" (Eder-sheim). The land was greatly enriched with the Jordan, the "River of God," which was a constant delight to every faithful Jew, because he regarded it as the direct gift of God. By the time of Christ much of this richness had disappeared from Judea and the South, but Galilee was still rich and fruitful.

(b) But whether Palestine is barren or fruitful it is always the Land of Promise to every son of Abraham. It is the Zion of their songs, their prayers, and their hearts' love. It was promised to Abraham when he became a pilgrim. Jacob made his son Joseph promise not to bury him in Egypt, but to carry his bones to the Cave of Machpelah by the oaks of Mamre in Canaan. Moses received the promise of the land if he would lead the children of Israel out of Egypt; and to Joshua the land was delivered. Here David and the kings and prophets of Jehovah dwelt and served God. Here the great temple stood as in the very center of Jehovah's world.

(c) Here in this land of promise Jesus was born, and here he lived and taught and was crucified. Here the Apostles received the Gospel and began to spread the good news around the world. None of the marks of Jesus and his Apostles still remain. The traces have been long since swept away; but the Holy Land is still loved by the world for these sacred associations. We may not worship the places or the monuments and relics; and yet to know that there is a real land where Jesus dwelt must help us to think of him as real man in whom the Father is made known to us.

3. *Conclusions.* (1) The religion of Jehovah was bound up with Zion, and it could not, like other religions, be shifted about with the movements of the worshipers.

(2) The religion of Jesus was detached from places, and lives only in the spirit or in the hearts of his disciples.

4. *Text.* Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith . . . The hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. . . . The true worshipers shall worship the Father in spirit and truth. *John 4:20-23.*

5. The teacher is directed to begin with some statement or question such as those given at the head of this lesson. The idea is to get pupils' minds started to working on some search, which will be rewarded when they get the lesson presentation. This must be quickly done. Without waste of time the teacher presents the first section of the lesson in a clear and consecutive statement. Then two or three pupils will give the same statement orally to the class, as nearly as they can like the teacher's presentation. A good suggestive subtitle for this section is then chosen by the children with the help of the teacher, and it is written on the blackboard. Each of the other sections is treated in the same way. Then one



or more pupils will give the three sections as a complete presentation, and a title will be chosen for the whole.

The teacher will state in the briefest and clearest manner possible the Conclusion, or the main thing to be understood from the lesson, either as given in the book or in some other form. The text should be memorized by the class as it is taught to them by the teacher, first, because it forms another statement of a central idea of the lesson, and second, because it is a good gem of scripture for the permanent enrichment of those who remember it.

There should be a map at hand showing that part of the world in which Palestine is located. It should not only show where the Holy Land is located in relation to Europe, Asia, and Africa, but also how small it is, and how people passing from one continent to another naturally pass through Palestine.

Memoranda of material for the notebook should be collected in class from the blackboard or from dictation to be copied at home, or after the class if the period is more than forty minutes long. The notebook should contain the name and subtitles of the lesson, the conclusion, text, and a simple map. Penny maps may be furnished if desired, but the effect is generally better if the pupil works out the maps himself from such Bible or other maps as he can easily find.

Let it be clearly understood that the reason for presenting this material is not merely for the sake of having it known, but in order that the pupils may thereby be better able to picture to their minds the scenes and events of the Bible, that the personality of Jesus Christ may be more real to them, and that they may better appreciate how greatly the land has been loved by Jews and Christians.

A few simple questions are given for the guidance of the teacher, to be used after the lesson has been taught, or by way of review at some later time. They are *not* to

be used as a method of teaching the lesson, but only as a method of clarifying, correlating, and confirming the impression *after* the lesson has been taught in the way indicated above.

(a) Compare the Palestine of the present with the same land in Old Testament times. (b) What historical reasons made that land holy to all Jews? (c) What additional reasons make it sacred to all Christians? Compare the realness of Bible places with the places associated with Julius Cæsar.

Every teacher using this method and these lessons should have as part of the preparation a mastery of the principles of the method as set forth in the manual of "Oral Religious Teaching," and in the Directions for Teachers and Parents at the beginning of this book.

6. *Home Session.* The coöperation of parents with the school in making this course of instruction effective is of so great importance that regular provision is made in every lesson for a home session. It is explained in the introductory chapter of this book. Two features of the home period are especially important, first, the presentation by the pupil of the lesson complete as it was taught in the class period, and second, the informal discussion or conversation about it between pupil and parent. In most cases the notebook is to be written up by the pupil during this period. In this lesson it should contain the name of this group of lessons, the title and subtitles, the conclusion and text, and a map of that part of the world to show where Palestine is and how large it is.

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## 5 2. THE HOLY CITY.

Why should a city be called holy? Does it mean that in some way such a city is not of this world?

1. Cities get their place in history from the events

which occur in them and the people who live there. Let us see how it comes that Jerusalem became the most famous city in all history in some respects at least.

2. *The Presentation.* (a) In the very heart of promised land there was a mountain stronghold, which Joshua never conquered from the native tribes, when he took possession of the land of Canaan. All through the long age of the Judges and the reign of King Saul it remained undisputed in the hands of the Jebusites. But when David became king in Hebron he saw that he could never rule the whole land except from that stronghold. So he captured the place by strategy, and made it the capital of his kingdom. *2 Samuel 5:6-10.*

Mount Zion in the midst of the city is its highest point, and is more than 2600 feet higher than the sea. Mount Moriah near by is nearly as high, and is the spot where Solomon built the great temple. It was the spot where the plague was stayed, in memory of which David built an altar on the threshing floor of Araunah. Through this spot ran the border line separating the territory of Judah from that of Benjamin. *2 Samuel 24:15-24. 8 25.*

(b) The thing which made Jerusalem to be the Holy City was the She-ki'nah, the dwelling place of Jehovah, which was upon the ark of the covenant (3 11). David soon brought the ark from its wanderings to its final resting place on Mount Moriah; and always after that every son of Abraham anywhere in the world has loved Jerusalem and called it the Holy City, and Zion, the dwelling place of the Most High.

No greater disaster could possibly have befallen the Jewish race than to lose control of the city of Jerusalem, and to have its temple desecrated, as it was by the Romans. For the last two thousand years the city has been ruled by either Romans or Turks, and the Jewish race has been without a country of their own. To the Christian world Jerusalem must always be sacred to the

memory of Jesus, because he taught in its streets and was finally crucified there.

(c) In its greatest glory the homes of the city of Jerusalem were not privately owned, but were freely open to all comers. Cleanness, morality, and orderly conditions prevailed throughout the city. With its noble elevation, its great temple, its marble palaces, it was beautiful for situation, the joy of the whole earth. Moreover it was one of the great cities of the world, for we are told that it contained over 600,000 people; and at the passover feast the visitors crowded in and around until there were more than two million souls there together. It is not strange that in the songs of the Psalmists and in the visions of the Prophets Jerusalem became the idealized emblem of the Heavenly City.

3. *Conclusion.* Since the chief mark of an ancient Hebrew was his faith in Jehovah, he soon made the place of Jehovah's presence the most sacred spot in the world for himself and his kindred.

4. *Text.* And when he drew nigh, he saw the city and wept over it. *Luke 19:41.*

5. *Picture.* Jerusalem from the Mount of Olives. Wilde, 192.

6. The teaching directions in the last lesson are to be observed here and in the following lessons. A word of warning is needed by teachers who begin this course and this method here. The method is specific and definite. It is not loose and optional. If it is not to be followed some other lessons would probably serve the purpose better, because these lessons are definitely prepared for this method. If the reproduced story method is used according to directions the period will be fully occupied without bringing in much outside material of a homiletic or explanatory character.

(a) Who captured the stronghold which came to be Jerusalem? Describe the place. (b) What made it so

sacred to the Hebrews? What has been the cause of the long sorrow of the Jews in regard to Jerusalem? (c) What description can be given of its ancient glory?

The figures given here are quoted from Josephus' *Jewish Wars*, vi. 9, 3; ii. 14, 3. But one is obliged to think they are much exaggerated.

7. *Home Session.* The lesson as it has been taught in class should now be in the pupil's mind so as to be given at home to all who will give attention to it. The parent should have a copy of the book in hand so as to prompt and encourage the pupil when memory wavers. Let the lesson be told throughout with as little interruption as possible. The conclusion and the text are also to be rehearsed and the picture shown. It will be well also to have the scripture passages read and discussed. Finally the notebook is to be written up, by placing in it the lesson title and subtitles selected in class for the parts of the lesson, the conclusion, text, and a copy of the picture if one has been provided.

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### 5 3. THE GREAT TEMPLE. 1 Kings 6;7.

In some families there are a few interests or institutions which fill nearly the whole life of all the members of the household. With some it is the farm, the church, and the school. With others it is the store, the railroad, and the bank. Can you understand how one of these institutions can fill such a large place in anybody's life?

1. Let the imagination form a picture of the temple of the Jews, because it held such a large place in their affection and in the background of Christianity.

2. *The Presentation.* (a) All through the wilderness wanderings, and again while David was king in Jerusalem, the Tabernacle had been the dwelling place of the Most High, where he received the prayers and offerings



of his people, and made known his will to Moses. When wealth and prosperity made it possible for the king and people to build houses of cedar for themselves, it was not good to think of Jehovah as dwelling in curtains. (2 *Samuel* 7:2). It was the chief glory of King Solomon that he built the first temple, and it stood for four centuries. The splendor of that temple has scarcely been surpassed in any age or country. But Jerusalem was captured by the king of Babylon; the temple was destroyed, and the people were carried into captivity. Seventy years later the people were restored from their captivity, and the second temple was built by Zerubbabel; but it was not as beautiful as the first temple. Later, when the Roman Herod was made king in Palestine with his palace close by, he sought the favor of the people by rebuilding their temple with even greater magnificence than that of Solomon.

(b) The heart of the temple was the Most Holy Place into which no one ever entered except the high priest once a year, for in the first temple the Ark of the Covenant and the Shekinah were there. In front to the eastward was the Holy Place containing the Altar of Incense, the Golden Candlestick, and the Table of Showbread. Outside and on a lower terrace was the Court of the Priests, containing the great Altar of Burnt-offerings, and the brazen Laver. Farther out and down were the Court of Israel, the Court of the Women, and the Court of the Gentiles. In the Court of the Gentiles against the outer walls, and surrounding the whole temple area, were vast porches where people might gather for any proper purpose. These porches were formed from hundreds of columns cut from single blocks of white marble twenty-five cubits high. The entire space five hundred cubits square was paved with beautiful marble in many colors. The area was full of underground passages and cisterns. These cisterns were for storing millions of gallons of water brought into the city through aqueducts from the



mountains far to the south of Jerusalem. Broad-arched bridges spanned the deep valleys and made easy the approach to the temple from other parts of the city. Such was the effort to house the everlasting God, who dwelleth not in houses made with hands. 8 33.

3. *Conclusion.* The Great Temple was no doubt useful in helping the Hebrew mind to glorify Jehovah, because it held the admiration and love of the whole race, and was the center of their religious life.

4. *Text.* There shall not be left one stone upon another, that shall not be thrown down. *Matthew 24:2.*

5. *Picture.* General View of Solomon's Temple. Wilde, 202.

6. The teacher tries by such method as that suggested at the head of this lesson to start a train of thoughtful inquiry in the minds of the class. Then the information is given in a clear and interesting statement. After each part is presented it is reproduced several times from memory by different members of the class, but not in a word-for-word recital. Then the other features of the teaching are attended to as in former lessons.

7. *Home Session.* At the regular time appointed for the home session and carefully observed for that purpose, the fifth grade pupil will be able to make a real contribution to the pleasure and information of the family after this lesson has been taught in the class. The presentation about the great temple will be given as presented in class, and the other features of the instruction will not be neglected. The passage of scripture should be read aloud and discussed. There will be some comparison with the feeling which Christian people have for their own church. After this part of the home program is finished the pupil will carefully write up the notebook, including the lesson title and subtitles, the scripture reference, the conclusion, text, and picture. It is probably not best to write out the whole lesson in the notebook.

It is better to keep it in the mind and to have a copy of the book in the home from which a parent can refresh the memory on points that are forgotten.

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#### 5 4. THE JEWISH PRIESTS.

1. The religious life in the time of Christ included an official class of Priests. Their numbers were so great and their activities were so persistent that one who is interested in the beginnings of Christianity should know about them. What were the Jewish priests for?

2. *The Presentation.* (a) 'All forms of religion are but different ways in which one tries to find God, and to get his help and favor. Since it is not easy for most people to do this, they feel the need of a go-between or mediator, who is able officially or for some other reason to come to God and to bring others with him. This is what the Jewish priests did for those Jews who came to the temple at Jerusalem to worship God.

(b) People were taught that what stood in the way of God's favor was their sins. The law declared what was sinful, and the rules by which the priests interpreted the law made very many things sinful. The way to be cleansed and forgiven was to offer a sacrifice, and the priests while on duty in the temple were occupied in offering these sacrifices. The animals used for sacrifices were oxen, sheep, and goats, and the turtle doves and young pigeons substituted for the animals in case of poverty. The hands were laid on the head of the animal as it stood facing the Most Holy Place, and then the priest shed the animal's blood on the great altar. Many priests worked together, each doing his own part in preparing the animal and burning it upon the altar. The skin of the animal belonged to the priests, and there were many fees, tithes, and dues, which came into the hands of the priests. All priests were obliged to live constantly

under strict rules against uncleanness. While on service they wore only a linen vestment of four garments; and after being worn by one priest for a course of one week they were not washed but were used for lamp wicks.

(c) There were twenty-four divisions or "courses" of priests with hundreds of men in each. They served in the temple for one week, and then went to their homes in the city, or in other priest-cities, to await their turn to serve again. Every good Jew was expected to make private sacrifices and to join with others in the public sacrifices. The temple was therefore a very busy place, and the smoke of burnt-offerings could always be seen above the great altar. But the priests and the sacrifices both passed away when the temple of Herod was destroyed during a Jewish revolt in the year 70 of our era. For Christians there can be only one Mediator, even Jesus Christ, the ever-living Son of the Father.

3. *Conclusion.* That which once seemed to be the whole of religion to the Jew, the temple, the priests, and the sacrifices, all passed away centuries ago. But the religion of the Jew remains to this day. Religion is a far greater thing than any passing expression of it.

4. *Text.* What doth Jehovah require of thee but to do justly, to love kindness, and to walk humbly with thy God? *Micah 6:8.*

5. The oral presentation followed by the repeated reproduction of the parts, and by the other features as usual, should result in a fair knowledge of the Jewish priesthood. The priests formed an important part of Hebrew life at the time of Christ. But how necessary they were appears from the fact that they ceased after the year 70 without disturbing the religious life of the Jewish people.

The teacher will assign for the next period a review of the four lessons now covered in the fifth grade, and will provide for the preparation of the lessons at home.

(a) What is a mediator? What were the Jewish priests for? (b) What were sins? What were the remedies for sins? (c) What became of the Jewish priesthood? What is the Christian view?

6. *Home Session.* The parents will do well to magnify the meaning and value of the home session, and to give thoughtful attention to the presentation by the pupil of the lesson which has been taught in the class. The conclusion and text should be rehearsed and discussed, and the usual material placed in the notebook. With the help of the notebook the pupil will prepare a review of the four lessons thus far covered in the fifth grade. The parent should be provided with a copy of this book so as to refresh the memory of the pupil whenever it fails. Serious attention should be given to the directions about the purpose and importance of the reviews in this course in the introductory chapter of this book.

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## 5 5. THE LAND AND THE PEOPLE. REVIEW.

Things learned are soon lost unless one goes back over them often. If one goes back over them soon and often they become so thoroughly mastered that they need not be reviewed so often. But even then this memory needs to be refreshed at intervals, and if that is done systematically the most surprising results may be shown not only in the way of a well furnished mind, but also in finding and handling one's own life problems.

The four lessons now covered in the fifth grade contain some details of information. It is assumed that they have been reproduced not only when they were first taught, but also in the home session soon afterward, and if possible in another class session.

The whole period of a regular class session, or its equivalent in time and supervised work, should be de-

voted to recalling in full the first four lessons in a manner that will tend to correct and deepen the memory impression of them. This review should be assigned at the previous period and prepared at the home session or somewhere outside and before the present class period. If possible there should be a consultation between the teacher and the parent so that the teaching and the reviewing shall not be at cross purposes. The use of the book at home by the parent will make this possible.

*Home Session.* Every opportunity which a home session affords for review is valuable. Let the four lessons reviewed above be again rehearsed.

## II: JEWISH SOCIAL LIFE

### 5 6. THE TEMPLE FEASTS. *Exodus* 23:14-22.

Of what use is a national holiday? Can religious, social, recreational, and educational features be joined together profitably on such occasions?

1. It is the aim of this lesson to show how the whole Jewish nation joined together to make its memorial days great occasions of social and religious enthusiasm as well as times of recreation and education.

2. *The Presentation.* (a) In the life of the Jews in Palestine in the time of Christ no other events in the year were so full of interest and joy as the great feasts at Jerusalem. There were three of them in the year. The able-bodied men were required by law to make a pilgrimage to Jerusalem at the time of each of the three feasts. The roads were repaired in time for the extra travel. The graves were freshly white-washed to guard against uncleanness; and we are told that millions of people came to Jerusalem on these great feast days.

The first was the Feast of the Passover and Unleavened Bread. It was held in glad memory of the escape from Egypt, when Moses had all the Hebrews sprinkle blood on their door-posts, so that the angel of death would "pass over" their homes when he slew the first-born of the Egyptians. It was on the next day after the blood was so sprinkled that the Hebrews hurriedly fled from Egypt, and did not take time to raise their bread and bake it, but they ate unleavened bread as they stood or walked by the way.

The Passover lamb was sacrificed on the 14th day of



Nisan, the first month, and for seven days they ate unleavened bread and the meat of the sacrifice. The lamb was carefully prepared by the priests. The blood was sprinkled upon the altar, and the fat was burned while the singers chanted the Hallel. The people who offered the lamb then roasted it at a private house without a bone of the lamb being broken and without letting it touch anything but the stick of pomegranate on which it was hung. One feature of the Passover feast was a wave offering of the first sheaf of ripening barley, and it marked the beginning of the harvest. In this way they recognized that the first of everything belongs to the Lord. Another feature was the public reading of the Law, so that no one might fail to be instructed in the Law of Moses. The singing of Psalms was frequent, and the Hallel which was so often sung included *Psalms* 113 to 118.

(b) The seven weeks following the Passover was the time of harvest. At the end of the harvest came the second great pilgrimage feast called Pentecost, or the Feast of Weeks. This feast lasted but a single day, but the sacrifices were similar to those of the Passover, except that the wave offering for the end of the harvest was two baked loaves, the first fruit of the grain harvest, instead of the Passover sheaf.

(c) The last of the great feasts came in the fall of the year after the fruit and oil and wine were all stored for the year. It was the Feast of Tabernacles, or the Feast of Ingathering. This feast came in the seventh month just after the great Fast Day of Atonement. The Feast of Tabernacles was a reminder of life in the wilderness after the Hebrews left Egypt. All the people left their houses for a week, and lived in booths made from the branches of trees. The sacrifices offered at this harvest-home festival were far more numerous than those offered at any other feast. The solemn libations of water brought by a procession from Siloam, and the

daily Hallel, and the seven-fold Hallel on the seventh day, all helped to mark off the Feast of Ingathering as the most joyous of all the feasts.

3. *Conclusion.* In the time of the temple worship the Jews used their great feasts to stir up and to express their religious enthusiasm. But when the temple and the sacrifices passed away it was found that these things had been no necessary part of their religion.

4. *Text.* Wherewith shall I come before Jehovah, and bow myself before the high God? Shall I come before him with burnt-offerings, with calves a year old? Will Jehovah be pleased with thousands of rams, or with ten thousands of rivers of oil? *Micah* 6:6, 7.

5. The facts about the three Jewish feasts are to be taught by oral presentation and reproduction, until all members of the class evidently know the points here given. Then there may be a comparison made between the Jewish feasts and the holidays and community picnics of modern times. There are both similarities and differences to be noted.

(a) What great festivals did the Jews celebrate? What preparations were made? What was the origin of the Passover? How was it observed? (b) What was the second feast? How was it celebrated? (c) What names were given to the latest feast of the year? How was it observed? Were the sacrifices a necessary part of the Jews' religion?

6. *Home Session.* Some good suggestions will grow out of the brief study of Jewish social life for the benefit of our own life. Let the pupil go over carefully and in detail the points in the present lesson, because every item is useful in giving a background for the thought and life of our day. After the regular parts of the lesson have been given, the scripture passage should be read aloud, and the notebook is then to be written up in detail.

## 5 7. JEWS AND GENTILES.

There has been a great struggle in the world between those who believe most in self-respect, and those who find in respect for others the best ground for self-respect. The struggle has waged over respect for women, for children, for foreigners, for servants, for colored people, for the aged, for the defective, and for people whose business is not popular.

1. Even the children of many communities have to deal with questions of race relations, and they need help to guide their understanding and their feelings. This lesson shows what the Christian idea is on this subject.

2. *The Presentation.* (a) It was a matter of great concern to Abraham and Isaac that their sons should not marry the daughters of Canaan, but that they should go back to Haran and get wives of their own race. This idea of separateness clung to the Hebrew race, and finally it became so strong that Jews would neither marry Gentiles nor eat with them, nor admit them to join in their worship. The things which Hebrews held to be holy, such as their scriptures, their temple, their own bodies, their food, and all their utensils, were made unclean by the touch of a gentile, according to the strictest usage of the Pharisees.

(b) Most of the troubles which befell the Hebrews had come from being too intimate with other nations, and taking up with the customs, the literature, the learning, and the religions of the gentiles. So the rules were made very strict. For example, there was a curse upon any Jew who taught his child Greek. When a young Rabbi who had learned the whole law asked his master if he might not study Greek wisdom, the old Rabbi quoted *Joshua* 1:8, "This book of the law shall not depart out of thy mouth, but thou shalt meditate thereon day and night," adding, "Which is the hour that is

neither of the day nor of the night? In that thou mayest study Greek wisdom."

(c) As this tradition of exclusion became established it created bitter hatred in the Jews toward other peoples, unless they would become proselytes and be initiated into the covenant of Jehovah. It also made other nations hate them and persecute them even until the present day. But Jesus who was himself a Jew saw that the heavenly Father is God of both Jews and Gentiles; and he broke down the partition wall of hatred which separates them; and St. Paul proclaimed them to be both one in Christ Jesus; and St. Peter was taught not to call any man common or unclean.

3. *Conclusion.* It may have been necessary for the Jews to be exclusive in order to save their race and religion. But in Christ Jesus there is no distinction between Jew and Gentile, bond and free.

4. *Text.* For he is our peace, who made both one, and brake down the middle wall of partition. *Ephesians* 2:14.

5. The presentation of this lesson by the teacher should follow an awakening of ideas on the problem stated at the head of the lesson. As the pupils understand how race-hatreds have arisen they will be more teachable about the Christian way, and will be interested to master a lesson like this.

(a) What was the attitude of the Hebrew patriarchs toward the other races? What effect did the Jews get from contact with the Gentiles? (b) What was the probable origin of this attitude of the Jews? (c) How did Jews come to be regarded by other nations? What is the Christian attitude toward race exclusiveness?

6. *Home Session.* It is important that the period set apart at home for this lesson should be regularly kept for the purpose. The pupil should have a favorable opportunity to reproduce the lesson as nearly as possible

to the way in which it was given in class, including the conclusion and text. The notebook should then be written up in the usual way.

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## 5 8. THE HOLY WOMEN. *Proverbs 31:10-31.*

In the life of the world woman is taking an ever higher place and more active service. In our own time the readjustments are going on more rapidly than ever, and the changes involved are not always easy to make.

1. It may help us to get the right and Christian view of this subject if we take this occasion to see what was the place of woman in the Bible.

2. *The Presentation.* (a) In the countries of the ancient world it was common for women to be held on a lower social level than men. In some countries they worked as slaves and were owned and sold like cattle. They were not permitted to get an education, to own property, or to mingle in society with men. But among the Hebrews women were not so treated. In the Fifth Commandment the mother is assured of equal honor with the father. In the family the place of the mother was always recognized, and the care and management of the children belonged to her. She had her place in the synagogue, and at weddings, funerals, and social gatherings. The home and the marriage relation were more respected and better protected in Palestine than in other ancient countries.

(b) The Patriarchs hold the reverence of every Jew, but in that reverence and affection "the four mothers" always held an unquestioned place. They were Sarah, Rebekah, Leah, and Rachel. Among other names of women held in high reverence by the Hebrews are Miriam, who not only saved her brother, Moses, when he was a babe in the river, but also helped in the great



wilderness campaign with her counsel and her music; and there was Deborah who was a good judge in Israel, and Hannah the mother of Samuel also made a good name for herself and her household. Ruth and Esther are noble ideals of womanly devotion and courage.

(c) In the gospels and in the early church the "holy women" hold an honorable place in the records of service and sacrifice. Besides the Marys and Martha, who ministered to Jesus to their lasting honor, there are Dorcas and Lydia, Lois and Eunice, Priscilla and Phœbe, all of whom we know as helpers in the great cause of Christianity. Down to our own day, and now more than ever, the heart and hand of woman have helped forward the kingdom of Christ over the hard places.

3. *Conclusion.* Peoples who have come nearest to God have been the first to right the wrongs of society, as the Hebrews and Christians have tried to do in regard to the position of women.

4. *Text.* Having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and in thy mother Eunice; and, I am persuaded, in thee also. 2 *Timothy* 1:5.

5. *Picture:* Bouguereau—Holy Women at the Tomb. Wilde, 400.

6. In introducing this lesson the teacher will start up some question about woman's work or her place in society in this country and in the eastern world. Then the lesson may be presented and mastered in the usual way, and in the discussion of it the conclusion and the text will naturally follow.

(a) Compare the place of woman among the Hebrews and in other nations. (b) Who were the "four mothers?" What other Hebrew women were held in special reverence? (c) Who were the honored women of the New Testament?

7. *Home Session.* A good occasion is furnished by



this lesson in the home session to take up any act or habit of conduct in the pupil which may be connected with the subject of the lesson, and which seems to call for advice or consultation. This will naturally follow the presentation of the lesson by the pupil, together with the conclusion and text. The notebook should also be filled out with the material secured in the class.

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## 5 9. THE TRAVELER AND THE ROAD.

Whenever people mingle with the world outside their home town, two questions at once become important, namely, How can we travel? and, How can we find rest and refreshment? The Romans were famous for the one, but not for the other.

1. Modern society is much interested in good roads. That subject might easily cause discussion, but it is better, as soon as interest is awakened, to turn the interest to the roads in the Holy Land. This lesson gives a glimpse of Jewish customs about roads and traveling.

2. *The Presentation.* (a) There were four main Jewish roads leading out from Jerusalem in four directions, each branching at some city on the road. From the west gate one road passed southward by Hebron. Another led a little north of west by Emmaus, or by another branch by Beth-horon and Lydda where it merged into the old highway running along the coast. A third road passed directly north to Galilee, but it passed through Samaria and was therefore generally shunned by Jews going between Jerusalem and Galilee. They preferred the lower and more dangerous road out of the east gate, through Jericho and across the Jordan river.

(b) The main roads in Palestine in the time of Christ were well built. They were twenty-four feet wide; they

were cleared of overhanging branches and objects which would darken the way. Police regulations forbade waste or water to be thrown on the street, or thorns or broken glass, or anything that might cause accident or ill-health. Private roads were only six feet wide, but they also must be kept clear. All roads were repaired in the spring, because so many people would be going up to the great feasts.

The great highway from Damascus through Galilee by way of Capernaum and Nazareth and westward toward the coast and on to Rome was not a Jewish road, but a Roman military road, and like all such roads it was well cared for by the imperial government.

(c) Along all these roads were constantly passing travelers and pilgrims on journeys long or short. Most of them traveled on foot, as Jesus and his disciples did. Men and women who could afford it rode on donkeys, as did the Good Samaritan in the parable of Jesus, or as Mary and the babe did on the way to Egypt. Long journeys like that of Abraham's servant, Eliezer, were made on the backs of camels. Sometimes wealthy people rode in carriages or gigs drawn by donkeys or horses, like the eunuch to whom Philip preached the gospel. Rough carts were often used to haul goods over the better roads, but they usually traveled in caravans for safety, because there were so many robbers.

3. *Conclusion.* When a people become richer and wiser they always need more social interchange, more trade, and more political and religious intercourse. This means better roads and more conveniences of travel. The Romans and the Hebrews were probably the best road-makers in the ancient world.

4. *Text.* Prepare ye in the wilderness the way of Jehovah; make level in the desert a highway for our God. *Isaiah 40:3.*

5. Associate with our poor roads the much poorer

roads of a new country, or an uncivilized people; and then teach the class the conditions of travel in Palestine, and the text in which the prophet sees in the hearts of the people the need of preparing a highway for God.

(a) What four Jewish roads centered in Jerusalem? (b) How were the roads kept in the time of Christ? What Roman road passed through Palestine? (c) In what ways did people travel? When does any people increase their travel?

Find a map of the Environs of Jerusalem in some Bible or elsewhere, and with its help draw a road map of Palestine showing the roads mentioned in this lesson.

6. *Home Session.* A good opportunity should be afforded to the pupil at home to report in detail the lesson on roads. The conclusion and text are important and should not be omitted. The material usually prepared in class for the notebook should now be placed there with neatness and completeness. It will serve as a guide for the review of the lesson.

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## 5 10. THE HOST AND THE GUEST.

In the days of long ago when travel was slow in the frontier and scattered communities it was the common practise to entertain strangers who were traveling at any house where night overtook them, and usually there was no charge for such accommodation. It was a part of the old-fashioned hospitality learned largely from the reading of the Bible. Such entertainment offered a chance to exchange news and information between people before widely separated, and this was always highly valued when there were no newspapers. The cost and trouble of entertainment was counted as nothing compared with the benefits derived.

1. The last lesson dealt with the roads in Palestine.

This lesson deals with the other subject of travel, namely, how to find rest and refreshment. On this point it makes a great difference in what country and age one travels. In Palestine in the time of Christ there were no modern hotels or dining cars. And it will take some care to get the minds of children readjusted to those remote and strange conditions.

2. *The Presentation.* (a) The Inn or Khan, such as the one to which the Good Samaritan carried the man waylaid by robbers on the Jericho road, was not like a hotel. It was only an empty house where travelers were free to stop and find shelter. If there was an inn-keeper in charge, it was only to help those who had special needs. A traveler overtaken by storm or by trouble on the road could always obtain shelter or help at the nearest house. He was not troubled at the approach of night, because many preferred to travel at night rather than in the heat of midday. Every traveler provided himself with food for his journey as a part of his preparation. If this failed him he could always buy bread, or meat, or goat's milk by the way, if it were not given to him without price.

(b) The greatest occasions for traveling were the feast days at Jerusalem. People went together in bands, and there was much social merry-making. Many slept in the open air with such covering as they carried with them, or they rested in the shade by the wayside in the heat of the day. But there was no point in which a Jew took more pride than in his hospitality. In Jerusalem on the feast days a curtain hung in front of the door meant that there was still room for guests. If a guest was expected the host would go far to meet him, and when he departed the host always went part of the way with him, a friendly custom which still survives among children, and among some older people who love the ancient customs. Even an enemy was always safe and

sure of good care while he remained a guest in the house.

(c) There was a guest room on the roof of every house, such as the one in which Samuel entertained Saul; and one might always say as did Rebekah, We have both straw and provender enough, and room to lodge in. The books of the Hebrews abound in such sayings as these: Let thy house be wide open. Let the poor be the children of thy house. The rabbis taught the utmost gentleness and chivalry in entertaining guests. One must look pleased, and wait upon them himself. One must promise little and give much. The guest on his part must acknowledge all favors, and must say, At what trouble my host has been, and all for my sake! When a guest departs he pronounces a blessing on his host and his house.

3. *Conclusion.* The modern movement for good roads can only carry us forward as far as ancient Rome went if at the same time we lose the grace of hospitality.

4. *Text.* Never forget to be hospitable, for by hospitality some have entertained angels unawares. *Hebrews* 13:2.

5. A case may be easily found or reported by some member of the class illustrating inhospitable treatment which a guest has received, especially among the children and their friends. From the interest in this case the teacher turns to this lesson, and presents a part at a time and secures an accurate reproduction of the part. It is named, and the other parts are treated in the same way. At the end the whole presentation is summed up in a complete statement, the conclusion and text are then mastered, and the material for the notebook is collected.

Let the teacher always regard it as a part of good teaching to watch and correct the grammar, pronunciation, and other points in good expression. Perfection of pupil's work in every respect is kept constantly before the mind of both teacher and pupils as the goal to be



striven for. Assign the last five lessons to be prepared at home for review next period.

(a) In the time of Christ what kind of roads were there in Palestine? How did people travel? (b) What occasion brought people to the roads? What respect did the Jew pay to his guests? (c) What did the rabbis teach about hospitality?

6. *Home Session.* The whole lesson as taught in the class is to be rehearsed by the pupil in the home session. There is much here to suggest informal conversation in order to make the grace of hospitality understood and respected. The notebook is to be prepared in the usual way. Preparation is now to be made for the review of the next period, covering the last five lessons.

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## 5 11. JEWISH SOCIAL LIFE. REVIEW.

The five lessons on Jewish Social Life in the time of Christ have been assigned for review at this period, and to be previously prepared at the home session. While it is impossible in this course to make any complete study of this subject, yet it is necessary to become acquainted with some of the main features of the Jewish social life, in order to get a true insight into the life and character of Jesus and the events of the New Testament, and even more so of the Old Testament.

If these lessons have been reviewed in the home session or elsewhere they can all be gone over in the class in this period, including the texts and conclusions. Assign for review at the next period group one of the third grade stories to be prepared at the home session.

*Home Session.* At the home session there should be another rehearsal of any of the Jewish Social Life lessons which were not well mastered for the class review. Preparation should then be made for the third grade



review assigned for the next class period. The assignment consists of the Kinsman Stories, seven in all, being the first group in the third grade. It is important that the parent should have in hand a copy of Book Two of the Graded Bible Stories in order to prompt the pupil in these stories which were taught two years before.

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## 5 12. KINSMAN STORIES. REVIEW.

An important feature of this course of Bible stories is the cumulative review. It is a systematic review which keeps adding more each year to the stock of Bible knowledge, at the same time that the things done and learned in the previous years are also kept fresh in the memory.

The fifth grade has its regular new series of lessons, and in addition it reviews the work of the third grade taken two years earlier. If the class has not learned the third grade stories they cannot be reviewed in the regular way. But if the sessions of the class are long enough, or if extra sessions can be held with the teacher, it would be a splendid thing to learn those lessons simply for the mental and spiritual enrichment which they will afford.

The first group of seven lessons known as the Kinsman Stories are assigned and presumably have been practised, so that now they can be quickly reviewed. Care must be taken in all reviews not to slight details. It is not sufficient merely to give titles and subtitles and a detail or two. It is in the detail that most of the value lies. The reviews should reproduce the stories as they were first presented.

It is of course necessary for the teacher to have a copy of Book Two of Graded Bible Stories as a guide in this third grade review. There should also be a copy in the home to be used mostly by the parent in preparing

the pupil in the home session for the review in class.

*Home Session.* This review and the review of the previous session cover so much ground that it cannot be adequately done in regular class sessions, and it is of great value for the permanent results if those lessons can all be again rehearsed at home, or at least those which were least perfectly mastered.

### III: PRIMITIVE HERO TALES

There are few qualities which children desire more earnestly to have than courage. They have many fears and that is why they wish for courage. As there are many causes of fear so there are many kinds of courage. Children are not able to distinguish between the different kinds until they have had experience and instruction, and that is the reason this small group of Primitive Hero Tales are given here.

These tales will illustrate by examples what the idea of a hero was among the early Hebrews. There are many people in every community who still have the same idea of a hero. To them the hero is one who has courage because he knows he is strong and able to overcome his enemies by physical strength. After the Primitive Hero Tales there will follow a series of Tales of True Heroism for the purpose of comparing with the physical hero the better idea of moral heroism.

#### 5 13. THE BIRTH OF SAMSON. *Judges 13.*

No doubt the question sometimes arises in the mind of nearly every young person, Is it possible for me ever to become a hero? The question ought not to be put away, but kept in mind and reflected on. One point which bears on the problem is the part which God takes in such a matter. The first of these Samson stories shows how the Hebrews saw the hand of God in the making of a hero. Although not in just the way of this story, yet in a very real way, it is believed that God takes an important part in the growth of every heroic soul.

1. On what day do we celebrate the memory of a hero

like Washington? (His birthday.) Every one likes to be remembered at his own birthday. Here is the story of the birth of a hero of ancient Israel.

2. *The Story.* (a) Manoah and his wife lived at Zorah in the hill country of Dan. They were proud of the deeds which Jehovah had done through the hands of the fathers, Abraham, Moses and Joshua; but they were sad because the Philistines were now their masters, and ruled them as with a rod of iron. Another cause of sadness for them was the fact that they had no children. But one day a man of God who was passing said to the woman, You shall have a son. Neither you nor he shall drink wine, or strong drink, or eat anything harmful. His hair shall never be cut, for he shall be a Nazarite unto God. And he shall begin the work of saving Israel out of the hand of the Philistines.

(b) When the woman told her husband all that the stranger had said, Manoah prayed to Jehovah to send the man again to teach them how to bring up the child. And God hearkened to the voice of Manoah, and the man of God came again to the woman. She called her husband, and he said to the stranger, Now let thy words come to pass. What shall be the ordering of the child, and how shall we do to him? But the man of God only repeated what he had said to her, adding, All that I command her, let her observe.

(c) Then Manoah bade the man wait until he could prepare a kid for their dinner; but the man said, No, I will not eat food, but you may make ready a burnt-offering to Jehovah. Gladly did the man prepare his thank-offering to God for what he had heard. As the flames went up toward heaven from the stone altar, the stranger's face shone with a wonderful light, and he seemed to go up in the flames out of their sight; and then Manoah knew that he was an angel of Jehovah. And when the son was born they called him Samson; and

he grew and Jehovah blessed him, and the Spirit of Jehovah began to move him.

3. Associate this promise with the promise of Samuel to Hannah, 1 *Samuel* 1:17, the promise of John the Baptist to Zacharias, *Luke* 1:13, and of Jesus to Mary, *Luke* 1:26-33.

4. *Conclusion.* Every child is a gift from God, and has a work to do in the world. The heroes are those who do that work well.

5. *Text.* The woman bare a son, and called his name Samson; and the child grew, and Jehovah blessed him. And the Spirit of Jehovah began to move him. *Judges* 13:24, 25.

6. The first part of the story, *a*, is told by the teacher to the class, reproduced at once by several pupils, and a title for it chosen by the class, and written on the board by the teacher. The same procedure is followed with *b* and *c*. Then the whole story is told through by one or more, and a title chosen. The conclusion and text are presented, the latter being memorized, and a little map is put on the board showing the coast line, the Dead Sea, the district of Dan, and the town of Zorah. Collect all the memoranda needed for the writing up of the notebook.

(*a*) What two afflictions caused sorrow to Manoah? How was his sorrow turned into hope? (*b*) How did Manoah show his interest? (*c*) Whom did the strange visitor prove to be?

7. *Home Session.* Let the pupil tell the story at home together with the conclusion and text; and then write in the notebook the memoranda collected in class consisting of the reference, title and subtitles, conclusion and text. The map also might well find a place in the notebook. The scripture passage should be read aloud.

5 14. THE BETROTHAL AND MARRIAGE OF SAMSON.  
*Judges 14:1-11.*

This story is located in a wild country and in a time of fierce and lawless fighting. The Philistines had overpowered the Hebrews and now ruled over them, and there was not much love between the two peoples. How is it that a courageous youth likes to go into a dangerous place? Both wild animals and wild men would threaten young Samson if he insisted on getting the finest of the daughters of the Philistines for his wife. But he did so insist.

1. Recall the three parts of the last story.

2. *The Story.* (a) Once when Samson was in the Philistine village of Timnah, he saw one of their daughters and wanted her for his wife. But in those days the parents had to arrange for the marriage of their sons and daughters; and a wife must be bought with a large sum of money. Samson's parents were grieved because he did not find a wife among their own people instead of among the hated Philistines. But he pleaded with them to get her for his wife. And at last his parents consented to go down with him to Timnah and see the woman and her parents.

(b) As they came near the place, and while Samson was alone and unarmed, a young lion came roaring at him out of the vines by the roadside. But by this time the young man had grown to be a giant in strength, and he tore the lion in pieces with his hands and threw the carcass in the brush, and went on saying nothing to any one about what had happened, not even to his parents. The young woman proved more pleasing than ever. The betrothal was arranged in proper order, and Samson and his father, Manoah, came back to their home in Zorah.

(c) After a while when Samson returned to take the woman for his wife, he turned aside to see the carcass



of the lion; and he found a swarm of bees in the skeleton of the lion, and there was honey in the comb. He took it in his hands, and went on, eating as he went. And he came to his father and mother, and gave to them, and they ate; but he did not tell them that he had taken the honey out of the body of the lion.

(d) At Timnah Samson made a seven-days' feast for thirty of the young men of the place, as was the custom at weddings in the east. He entertained them with sports and songs, riddles and stories, and with a feast of good things to eat. The betrothal and the feast were still displeasing to Manoah and his good wife, for Samson's father and mother did not know that it was of Jehovah, and that he was seeking an occasion against the Philistines, who then ruled over Israel. *Judges 14:4.*

3. *Conclusions.* (1) Samson's wishes went against the wishes of his parents, but he did not act without their consent and coöperation.

(2) Samson knew his own strength of arm, and that made him court a dangerous adventure, both in the forest and in the enemy's country.

4. *Text.* Samson said unto his father, Get her for me; for she pleaseth me well. *Judges 14:3 b.*

*Maxim.* A faint heart never won a fair lady.

5. *Picture.* Doré: Samson Slaying the Lion. Wilde, 631.

6. When the thought of the class has been fixed on courage and the value of strength, this story is to be taught in a manner to illustrate the kind of courage which Samson had. A word in explanation of betrothal may be needed.

(a) What were the difficulties in Samson's wooing?

(b) Was Samson a braggart? (c) Which is easier to handle, a live lion or a bee's nest? (d) How was the marriage celebrated?

7. *Home Session.* The previous story should be re-

heard and then the story of this lesson is to be told as it was taught in class, together with the conclusion, text, maxim, and the explanation of the picture. The scripture passage should be read aloud, and the notebook written up.

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### 5 15. SAMSON'S RIDDLE. *Judges 14:12-19.*

It is a favorite pastime among some people to tell riddles and wonder-stories, and to brag about the deeds of strength which they have done or seen. It is easy to start such an amusement even in a Bible class. But when the time for that is ripe let the teacher take up this lesson, and illustrate how a quarrel brings out the primitive kind of heroism.

1. Rehearse rapidly the two preceding stories about Samson.

2. *The Story.* (a) Samson's great size and strength and his witty speeches together with his liberal feast soon made him a great favorite among the Philistine youths. Early in the feast he proposed to give them a riddle, and he offered a wager of thirty suits of clothes that they could not answer it correctly before the end of the feast. They accepted the challenge eagerly, and he gave them this riddle.

Out of the eater came forth food.

And out of the strong came forth sweetness.

(b) For three days they tried honestly to guess the riddle. But when they could not guess it, they teased the young woman to find out the answer from Samson and tell it to them. They even threatened to burn her and her father's house if she did not get the answer for them. They said, Have you invited us to this feast to let this fellow rob us of our very clothes? Then she

wept before Samson and said, Thou dost hate me and lovest me not. Thou hast put forth a riddle to my people and hast not told it to me. And he said, I have not told it to my father nor my mother, and shall I tell it to you? And she kept up her weeping, and because she pressed him so hard, and was spoiling the wedding feast with her weeping, he finally told her on the last day of the feast. Then she dried her tears and hurried out secretly and told it to the young men.

(c) As the sun went down at the close of the feast, when Samson asked for the answer to his riddle, the men said, What is sweeter than honey, and what is stronger than a lion? Then Samson knew that the woman had given them his secret, and he said:

If ye had not plowed with my heifer,  
Ye had not found out my riddle.

Then as he had no money to buy thirty suits, and was fierce with rage, he went to a neighboring town of the Philistines and robbed thirty men of their clothing and gave the suits to those who had told the riddle. Then in his anger he went back to his father's house without his bride.

3. *Conclusions.* (1) Unfairness in any contest spoils the fun and debases the heroism.

(2) Betting on any contest is always debasing to both parties.

4. *Text.* Greater is he that ruleth his spirit than he that taketh a city. *Proverbs* 16:32.

5. After the parts of the story have been presented by the teacher and properly reproduced by the pupils, and the conclusion and text presented, the Samson stories might be connected with stories of the Greek heroes who were fighters, such as Agamemnon. Prepare the memoranda for the notebook.

- (a) What entertainment feature did Samson propose?  
(b) What methods did his guests follow to beat him?  
(c) To what vulgar extremity was Samson driven by their cheating?

6. *Home Session.* The story as taught in the class is to be told in detail at home by the pupil, and the conclusions and text stated. The scripture passage is to be read aloud. Then the notebook is to be carefully written up with the reference, title and subtitles, conclusions and text.

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### 5 16. THREE SAMSON STORIES. *Judges 15; 16.*

People who amuse themselves with stories of the primitive kind of heroism take delight in the injury that is inflicted on other people, in the damage which their hero is able to do, and in the anger and vengeance which he vents on people without any nice taste for fairness and good sportsmanship. These Samson stories should offer examples for the exercise of fine moral sense and discrimination.

1. Recall the titles and subtitles of the three preceding lessons, as a preparation for this one.

2. *The Story.* (a) When Samson had been at home long enough for his anger to cool, he decided to go and make up with the woman who was to be his wife. So he took a young goat for a present and went to her house. But her father said, I thought you had utterly hated her, and therefore I gave her to one of your friends. This angered Samson again, and he planned a revenge. It was the harvest time, and he caught 300 foxes and tied firebrands to their tails and let them go. They ran through the standing grain, and shocks, and olive gardens of the Philistines, and burned them, causing great loss. When the people found who had done it, and why, they

burned the woman and her father with fire. Samson then slew the men who did it, and hid himself in a cave in the rocks.

(b) A great number of Philistines came where Samson's home was, to capture him. But the men of Israel were afraid of them, and so Samson let them bind him with strong ropes and deliver him into their hands. They shouted for joy and sang war songs, but they had not considered how strong he was; for the ropes that were upon his arms became as flax that is burnt, and they dropped from his hands. Then he picked up a jawbone and slew 1000 men with it. Then it was his turn to sing a war song. *Judges 15:16*. So the Philistines were afraid of him, and Samson was a ruler among the children of Israel for 20 years.

(c) At one time Samson visited the Philistine city of Gaza, and they locked the gate of the city and lay in wait for him to take him in the morning. But at midnight he went out and carried the gates of Gaza, posts and all, to the top of a mountain. At another time while visiting a Philistine woman named Delilah, she teased him to know the secret of his strength. After deceiving her often he told her that it lay in his hair which had never been cut. So when he was asleep she had his hair cut off, and when men bound him his strength went from him. Then they put out his eyes, and bound him with brass and made him grind in the prison in Gaza; 3000 people celebrated his capture and praised their god Dagon for it. But his hair had grown again and his strength had returned; and when they required him to make sport for them, he felt for the pillars of their temple and pulled it down upon them. So the dead that he slew at his death were more than they that he slew in his life.

3. *Conclusion*. When men of a primitive type are angered either justly or unjustly their heroism finds no

outlet except in some form of injury to others, and that in turn occasions revenge and other injuries.

4. *Text.* Ye have heard that it was said, Thou shalt love thy neighbor and hate thine enemy; but I say unto you, Love your enemies, and pray for them that persecute you. *Matthew 5:43, 45.*

5. *Picture.* Verdier: Samson with the Gates of Gaza. Wilde, 584.

6. The three stories are to be presented and reproduced in succession in the usual way together with the conclusion, text, and picture. Associate the blinded Samson with the Cyclops, Polyphemus, whose one eye was put out by Ulysses; or with other heroes who took vengeance on their enemies, such as Sitting Bull.

Assign for the next period the rehearsal of the four Primitive Hero Tales to be prepared in the home session.

(a) Trace the steps of ill-tempered action and reaction. (b) Note how a cruel heart cunningly devises revenge, and executes it without measure. (c) Get a fair judgment of the moral worth of the features of the Gaza story. What would result if such conduct should become the universal rule of action in good society?

7. *Home Session.* The three Samson stories are to be told by the pupil at home and their morality discussed. Have the scripture passage read aloud. Prepare the notebook on this lesson, and refresh the memory on the whole group of Primitive Hero Tales preparatory for the review at the next class period.

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## 5 17. PRIMITIVE HERO TALES. REVIEW.

The four lessons of Samson stories are to be gone over again at home with care to refresh the memory on their details, and after such preparation the class period is



taken to go over the stories aloud, to correct errors and to confirm them in the mind.

Judicious care must be taken by the teacher not to let the sympathetic emotions run into enthusiasm for these gross demonstrations of animalism. Always try to get an expression of sound moral judgment from the pupils against this type of heroism. If that does not arise spontaneously, at least insist on a suspension of judgment until they can be compared with the better examples of true heroism.

Assign for preparation before the next period for review group II of the third grade, namely, Stories of Sacred Things, 3 10 to 3 13.

*Home Session.* In every review there will be discovered points at which further work is needed to perfect the mastery of the stories. Let such points in the above review lesson be more carefully treated at this home session. Then let the preparation be made for the next class session by a careful rehearsal of the Stories of Sacred Things, in the third grade. In this work the parent should help with the book in hand.

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## 5 18. SACRED THINGS. REVIEW.

In the regular order of the cumulative review this period is devoted to the second group of lessons in the third grade. The group is called Sacred Things and includes four lessons, 3 10 to 3 13.

The lessons should be prepared beforehand in the home session not only to deepen the impression of the points but to enable the class to cover the ground rapidly in class. Additional information may have been collected about some of these subjects in the two years since they were studied in class, and if so there should be an oppor-

tunity for the finder to contribute it to the class at this session.

There should be a regular and thorough inspection of notebooks in the fifth grade work, with directions given for correction and improvement.

*Home Session.* The material of the last two review lessons may be gone over to perfect any defective work, especially in the above review of the third grade. If that work was not taken in regular course the opportunity is here offered to learn those stories in the regular way at home. Any corrections in the notebooks which the inspection has made necessary may now be attended to.

#### IV: TALES OF TRUE HEROISM. DANIEL

Youth has an instinctive desire for the heroic, but like other instincts this desire is gross in its native state. It requires cultivation. As a powerful native instinct it can be refined under instruction and training until it becomes a motive for the finest kind of action.

The difficulty to be overcome is to get courage-loving youth to distinguish between the gross and the refined types of heroism. Samson has been presented as a good example of the grosser type. Others such as Goliath might be added, but they are not needed; for all that is desired here is a concrete example of the unfit, which can make the contrast real and significant.

There is light and guidance for youth in almost any example of true heroism, for it shows how some one has achieved a desired end or met a severe test in a noble way. Teachers and pupils are urged to regard all these incidents as cases to be studied for the light which they throw upon the problems of daily life. They are not mere examples to be imitated, but revealers of high ideals which have become, and may become, motives for noble action.

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##### 5 19. DANIEL REFUSES THE KING'S MEAT. *Daniel 1.*

In youth the fondness for good things to eat and drink is very strong. If one has been well and early taught that it is both immoral and unhealthful to over-indulge that taste, a struggle is likely to arise between the desire and the training, and it takes a very real kind of heroism to remain loyal to the training.

1. In order to introduce this series of hero tales about Daniel, call attention to the fighting kind of heroes such as Samson, with the remark that now we are going to learn about a different kind of hero.

2. *The Story.* (a) Nebuchadnezzar, king of Babylon, wanted Daniel and his three young friends for servants, because the captive Jews were trusty and good workers. But all the king's servants must be fat and handsome. So the king set apart for them daily a portion of the rich food from his own table, and the wine of which he drank. He said they should be fed three years, and at the end of that time they should stand before the king.

(b) The boys had been taught at home as a part of their religion not to eat and drink such things. But they liked good things to eat as well as other boys; and they were now captives and were ordered to take them. It took more than common courage to refuse them and to ask for simple vegetables and water. But Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank. Therefore he requested of the prince of the eunuchs that he might not defile himself. Now God made Daniel to find kindness and compassion in the sight of the prince of the eunuchs. And he said to Daniel, I fear my lord the king, who hath appointed your food and your drink. For why should he see your faces worse looking than the youths that are of your own age? So would ye endanger my head with the king.

(c) Then said Daniel to the steward, Try thy servants, I beseech thee, ten days; and let them give us herbs to eat and water to drink. Then let our countenances be looked upon before thee, and the countenances of the youths that eat of the king's dainties; and as thou seest, deal with thy servants. So he hearkened to them in this matter, and tried them ten days on their own kind of food, and their countenances appeared fairer, and they

were fatter in flesh than all the youths that did eat the king's dainties. So they were allowed to keep the plain food; and God gave them knowledge and skill in all learning and wisdom. So at the end of the three years in every matter of wisdom and understanding, concerning which the king inquired, he found them ten times better than all the others.

3. *Conclusion.* Daniel and his friends showed a true moral heroism, and therefore they were able to receive from God the greater gift of wisdom, and from the king the highest offices.

4. *Text.* Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank. *Daniel 1:8.*

5. *Picture.* Wilde, 676.

6. There may not be many who have to fight lions or giants, but almost every one likes good things, and would eat and drink more of them than he ought if he could get them. It takes a better hero than Goliath to refuse them.

Tell each part of the story and have it reproduced by pupils and named. When the three parts have been mastered have the whole story told and named. Then make the conclusion understood, and have the text memorized, and show the picture.

(a) Why did the king of Babylon want Hebrew boys for servants? Why did he wish them to be fed from his table? (b) What was their view of the plan? Why? (c) What was their petition? Was it fair? Was it granted? With what result?

7. *Home Session.* These Daniel stories should furnish the basis for some very useful conversations in the home session. The pupil first tells the story in this lesson, presents the conclusion, text, and picture. Then the scripture passage is read aloud, and the practical questions arising out of the lesson are discussed freely.

The memoranda for the notebook are then copied in neatly so as to help afterward in review.

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## 5 20. DANIEL SAVES THE WISE MEN. *Daniel 2.*

Daniel had no interest in the welfare of the magicians and sorcerers of the Chaldeans, except that they were fellow men and a human interest would protect any man against unjust punishment and death. But that interest was enough. He was willing to risk his own welfare to save them and to give them fair play, and in doing so he showed himself a hero.

1. Long ago people thought dreams were signs of things about to happen. They seemed far more important to them than they do to us in these days.

2. *The Story.* (a) Once the king of Babylon, whose name was Nebuchadnezzar, dreamed and his spirit was troubled and his sleep went from him. Then the king commanded to call the magicians and the enchanters and the sorcerers to tell the king his dreams. So they came and stood before the king. And the king said to them, I have dreamed a dream, and my spirit is troubled to know the dream. And they said, Tell us the dream and we will show the interpretation of it. The king answered, The thing is gone from me. If ye make not known to me the dream and its interpretation, ye shall be cut in pieces, and your houses shall be destroyed. But if ye show me the dream and its interpretation, ye shall receive from me gifts and rewards and great honor.

And the magicians said, There is not a man upon the earth that can show the king's matter, for no ruler ever asked such a thing of his magicians before. For this cause the king was very angry and very furious, and commanded to destroy all the wise men of Babylon. So the decree went forth, and the wise men were to be slain.



(b) When Daniel heard of it, he tried heroically to save their lives. He asked the king to appoint a time when he might show the king his dream. Then Daniel and his three friends prayed to God, and the secret was revealed to him in a vision of the night. He praised God, and said to the king's captain, Destroy not the wise men of Babylon. Bring me in before the king, and I will show to the king the dream and the interpretation.

(c) When the king asked Daniel if he could make known the dream, he answered, The secret which the king demanded can neither wise men nor magicians show to the king. But there is a God in heaven that revealeth secrets, and he hath made known to the king what shall be in the latter days. The king saw a great image with head of gold, breast and arms of silver, thighs of brass, legs of iron, and feet of iron and clay. A stone cut loose without hands rolled down against the feet and smashed the image in pieces. Now the king is the head of gold. Kings who follow him shall be the silver, brass, iron, and clay. The God of heaven is the stone which shall break the kingdom in pieces. Then the king answered, Of a truth your God is the God of gods, and the Lord of kings, and a revealer of secrets, seeing thou hast been able to reveal this secret. And he made Daniel a great ruler.

3. *Conclusion.* The lives of the wise men were saved by Daniel, and the king of Babylon was led to give praise to the true God.

4. *Text.* There is a God in heaven that revealeth secrets, and he hath made known to the king Nebuchadnezzar what shall be in the latter days. *Daniel 2:28.*

5. Teach the parts of the story by oral presentation and reproduction, together with the conclusion and text. Make a map on the board to be copied in the notebooks showing where Babylon is, and including the Jordan and the great river Euphrates.

## 5 21. TALES OF TRUE HEROISM. DANIEL 71

(a) What troubled the king? What harsh order did he issue? (b) In what way did Daniel intervene? (c) What kind of answer did Daniel give the king? From what source did it come?

6. *Home Session.* The story is to be told by the fifth grade pupil at home, and the conclusion and text presented. The scripture passage is to be read aloud. The notebook should then be prepared with the usual data, and the map described in 5 above.

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## 5 21. THE THREE LOYAL HEBREWS. *Daniel 3.*

Whenever a case arises in which one is tempted to be disloyal to God there is new courage to be found in recalling the heroic instances of others who have been loyal under severe trial.

1. There is a famous story of the heroism of three Hebrew young men who in trial stood true to their religion. The children of the Hebrews were taught to be true to their own religion. The first commandment of that religion was, Thou shalt have no other gods before me. And the second said, Thou shalt not make unto thee a graven image . . . thou shalt not bow thyself down unto them nor serve them.

2. *The Story.* (a) Nebuchadnezzar, king of Babylon, made a great image of gold, and set it up in the plain to be worshiped by all the people of his kingdom. When it was to be dedicated he ordered that all the office-bearers in his kingdom should be present, and at the sound of music by the band they should all fall down and worship the image. And whosoever falleth not down and worshipeth shall the same hour be cast into the midst of a burning fiery furnace.

(b) There were some who came before the king and

said, O king, live forever. There are certain Jews whom thou hast appointed over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego. These men, O king, have not regarded thee. They serve not thy gods nor worship the golden image which thou hast set up. Then the king in his rage ordered that they be brought before him, and he offered them one more chance. But they answered him, Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

(c) Then was the king full of fury; and he commanded them to heat the furnace seven times more than it was wont to be heated. And certain mighty men in the army bound them, with all their clothing on, and cast them into the midst of the burning fiery furnace. And as the king looked in he was astonished and said, Did not we cast three men bound into the fire? Lo, I see four men loose, walking in the midst of the fire, and they have no hurt. And the aspect of the fourth is like a son of the gods. Then the king came near the mouth of the fiery furnace and said, Ye servants of the most high God, come forth, and come hither. Then they came out, and the officers of the kingdom saw that the fire had no power upon their bodies. Then the king said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, that they might not serve nor worship any god except their own God.

3. *Conclusion.* It is best everywhere and always to be on the side of the true God, and to let it be known.

4. *Text.* Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. *Matthew 10:32.*

## 5 22. TALES OF TRUE HEROISM. DANIEL 73

5. *Picture.* Doré: The Fiery Furnace. Wilde, 677.

6. Let the teacher first get before the minds of the pupils the idea of loyalty in general and loyalty to God in particular. See that they know the first of the two commandments as given at the head of this lesson. Then teach this story by parts in the usual way, attending to the outlines, the conclusion, text, and picture, and seeing that the pupils have the material for the notebooks.

(a) What measures did the king of Babylon take to get a uniform religion in his realm? (b) How did some of his Hebrew officials respond to the test? When loyalties contradicted which did they choose? (c) Did they stand to their position? What was the effect on the men? On the King?

7. *Home Session.* The lesson of supreme loyalty to God is well illustrated by this lesson which the fifth grade pupil is to tell in the home session. The conclusion, text, and picture are to receive proper attention; the scripture passage is to be read aloud, and the notebook is to be written up with the usual material.

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## 5 22. DANIEL INTERPRETS THE DREAM TREE. *Daniel* 4.

People in high station sometimes go wrong and are puffed up with conceit, or fall into other sin. Not every one is called to rebuke them, but the task falls to some one to deal honestly and severely with such offenders, and it takes heroic courage for any one to do it.

1. Let some one tell briefly Nebuchadnezzar's dream of the great image that was broken (5 20), and the interpretation which Daniel gave him.

2. *The Story.* (a) The king had another dream which made him afraid. After all his wise men had failed to explain it to him, he called Daniel again, because he believed that in him was the spirit of the holy gods.

And he said, I saw a tree in the midst of the earth, and the height thereof was great. The tree grew until it could be seen throughout the earth. The leaves were fair, the fruit was food for all, and the beasts and birds dwelt in its shadow.

But a holy one came from heaven and said, Hew down the tree and cut off its branches, shake off its leaves and scatter its fruit. Let the beasts get away from under it and the fowls from its branches. But leave the stump with a band of iron in the earth with the wild beasts, and let it be wet with the dew of heaven. Let the living know that the Most High ruleth in the kingdom of men and giveth it to whomsoever he will.

(b) At first Daniel could not speak, and then he said, I would that the dream and its meaning were to your enemies instead of to you. The tree is thyself, O king, that art grown and become strong and proud and thy dominion is to the end of the earth. The destroying of the tree means that thou shalt be driven from men, and thy dwelling shall be with the beasts of the field, and thou shalt be made to eat grass as oxen, and shalt be wet with the dew of heaven, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. But thy kingdom shall be sure unto thee when thou shalt know this. Wherefore, O king, I will counsel thee to break off thy sin by righteousness, and thy iniquities by showing mercy to the poor, if there may be a healing of thine error.

(c) At the end of twelve months the king was walking in the royal palace of Babylon, and saying, Is not this Babylon which I have built for the royal dwelling-place by the might of my power and for the glory of my majesty? While the word was in his mouth there fell a voice from heaven, O king, the kingdom is departed from thee; and thou shalt be driven from men; and thy dwelling shall be with the beasts of the field. The same hour was the thing fulfilled upon the king;



and he did eat grass like oxen until his hair was like eagles' feathers.

(d) At the end of the days, I, Nebuchadnezzar, lifted up mine eyes to heaven and mine understanding returned to me, and I blessed the Most High, and I praised and honored him that liveth forever; for all his works are truth and his ways are justice; and those that walk in pride he is able to abase.

3. *Conclusions.* (1) It took the heroism of a great prophet like Daniel to tell the king the truth and warn him against his own pride.

(2) The king learned that it was not himself but the Most High God that rules in the kingdom of men.

4. *Text.* Repeat the king's confession: I blessed the Most High, and I praised and honored him that liveth forever; for his dominion is an everlasting dominion, and his kingdom from generation to generation. *Daniel 4:34.*

5. *Picture.* Sargent: The Prophets. Wilde, 505.

6. The parts of this story are to be presented by the teacher and reproduced by the pupils, the outline made, and the conclusion, text, and picture attended to. Do not fail to get a full appreciation of the moral courage required by the prophet to speak in this way to his king.

(a) What were the main features of the king's dream?

(b) What courteous apology did the prophet make? How did he interpret the dream? (c) What kind of an affliction came upon the king? (d) What was the king's attitude when he returned?

7. *Home Session.* The story is to be told at home by the pupil. Let the conclusion, text, and picture be presented and discussed, and the scripture passage read aloud. The memoranda from the class is to be written into the notebook.



5 23. DANIEL INTERPRETS BELSHAZZAR'S WRITING.  
*Daniel 5.*

When a man has once done a deed of moral courage he becomes known as one who can do such things. When such occasions arise again, he is the one who is thought of. It is a great thing to become distinguished in the community as the person of most heroic moral courage.

1. In the last lesson the heroism of the prophet Daniel appeared, when he told unwelcome truth to the proud king Nebuchadnezzar of Babylon, and warned him that not he, but the Most High God ruleth in the kingdom of men.

In this lesson another similar test occurs.

2. *The Story.* (a) When Nebuchadnezzar's son Belshazzar became king he made a great feast to a thousand of his lords. While he tasted the wine he commanded to bring the gold and silver vessels, which his father had taken out of the temple in Jerusalem, that the king and his lords might drink therefrom. So they brought the sacred vessels of gold, which to the Jews were so holy that no one save the officiating priest was allowed to touch them, and he only in the worship of God. In their drunken revelry they drank wine from them, and praised the gods of gold and of silver, of brass and of iron, of wood and of stone.

(b) In the same hour came forth the fingers of a man's hand, and wrote upon the plaster of the king's palace. And the king saw the part of the hand that wrote, and his countenance changed, and his thoughts troubled him, and his knees smote one against the other. Then he called his wise men and said, Whosoever shall read this writing, and show me the interpretations thereof, shall be clothed with purple, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. Then came in all the wise men, and the

king was greatly troubled, for none of them could read the writing.

When the queen heard of his trouble she came and said, There is a man whom thy father made master of the magicians, because there was found in him an excellent spirit, and understanding, and the showing of dark sentences. Now let Daniel be called, and he will show the interpretation. So Daniel was brought in, and the king repeated his request and promise.

(c) And Daniel said, O king, the Most High God gave thy father the kingdom and greatness and glory, and all the peoples trembled and feared before him. But when his heart was lifted up and his spirit was hardened so that he dealt proudly, he was deposed from his kingly throne, and driven from the sons of men, and his heart was made like the beasts, and he was fed with grass like oxen, until he knew that the Most High God ruleth in the kingdom of men. And thou, his son, hast not humbled thyself, but hast lifted up thyself against the Lord of Heaven; and they have brought the vessels of his house before thee, and thou and thy lords have drunk wine from them, and thou hast praised the gods of silver and gold and stone, which see not, nor hear, nor know; and the god in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. This is the writing:

MENE	MENE	TEKEL	UPHARSIN
Weighed	Weighed	Wanting	Divided

God hath numbered thy kingdom and brought it to an end; thou art weighed in the balance and found wanting; thy kingdom is divided and given to the Medes and Persians.

Then Daniel received the promised rewards; and that night King Belshazzar was slain, and Darius the Mede received the kingdom of Babylon.

3. *Conclusion.* Again the heroism of Daniel appears

in declaring unwelcome truth and warning to the King Belshazzar of Babylon.

4. *Text.* Thou hast not humbled thy heart, but hast lifted up thyself against the Lord of heaven; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. *Daniel 5:22, 23.*

5. *Picture.* West: The Vision of Belshazzar. Wilde, 620.

6. Although the story is somewhat longer than usual the interest will be sustained by continuous narration. Teach it in the usual reproduced story way, with outline, conclusion, and text.

7. (a) What sacrilege did the king of Babylon commit at this feast? (b) What did he see? How did he try to find the meaning of his vision? (c) What application did the Hebrew prophet make to the king?

8. *Home Session.* The story of Belshazzar and his vision will be told by the pupil at home and the other parts of the instruction attended to. The scripture passage should be read aloud, and the notebook should be prepared with the outline, reference, conclusion, text, and picture.

## 5 24. DANIEL IN THE LIONS' DEN. *Daniel 6.*

It is not when there is no danger or trouble that loyalty and courage are rare, but when some great risk or danger threatens. The place where heroes shine is in danger when they stand true. Daniel had risen to power by his moral courage. Could he stand the test as well afterward? Let us see.

1. Recall the story of Shadrach, Meshach, and Abednego, to prepare the way for a similar story about Daniel and his heroic faithfulness to God.

2. *The Story.* (a) Darius, the new king, set one hundred and twenty satraps or rulers throughout the king-

dom; and Daniel was the chief of three presidents who were over the satraps, because an excellent spirit was in him; and the king thought to set him over the whole realm.

The other presidents thought to find some fault with Daniel, but they could not, for he was faithful and there was no error or fault to be found in him. Then the men said, We shall not find any occasion against this Daniel except in the law of his God. So they made a plot and said to the king, All the presidents and rulers in the kingdom desire you to establish a royal statute, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, shall be cast into the den of lions. Sign the writing that it may not be changed, according to the law of the Medes and Persians, which altereth not. So king Darius signed the writing.

(b) When Daniel knew that the writing had been signed he went into his house, where his windows were open in his chamber toward Jerusalem; and he kneeled upon his knees three times a day, and prayed and gave thanks before his God. Then these men found Daniel making petition before his God. Then they came before the king and reminded him of the law, and said, Daniel regardeth not thee nor the law thou hast signed, but maketh his petition three times a day. Then the king was sorry and set his heart on Daniel to deliver him, and he labored till the going down of the sun to rescue him. But the men said, Know, O king, that it is a law of the Medes and Persians, that no statute which the king establisheth may be changed.

(c) Then the king commanded and they brought Daniel and cast him into the den of lions. But the king encouraged Daniel, and said, Thy God whom thou servest continually will deliver thee. And the king went to his palace, and passed the night in fasting, and he could not sleep. Then the king arose very early in the morning and went in haste to the den of lions, and called

anxiously, O Daniel, servant of the living God, is thy God able to deliver thee from the lions? Then said Daniel, O king, live forever. My God hath sent his angel, and hath shut the lions' mouths, and they have not hurt me, for I was innocent before him, and also before thee, O king. Then was the king exceeding glad, and commanded that they should take Daniel up out of the den, and no manner of hurt was found upon him, because he had trusted in his God. Then King Darius made a decree that in all his kingdom men should fear the God of Daniel, for he is the living God.

3. *Conclusions.* (1) Daniel was loyal to God in great danger and in his office of great power, and God did not forsake him in his need, neither did the king.

(2) A moral hero like Daniel is incomparably greater than a physical hero like Samson.

4. *Text.* Then this Daniel was distinguished above the presidents and the satraps, because an excellent spirit was in him; and the king thought to set him over the whole realm.

I make a decree, that in all my kingdom men tremble and fear before the God of Daniel; for he is the living God, and steadfast forever, and his kingdom is that which shall not be destroyed; and his dominion shall be even unto the end. *Daniel* 6: 3, 26.

5. *Pictures.* Briton Riviere's Pair of Daniel Pictures. Wilde, 525, 526.

6. In teaching this lesson in the usual way see to it that the idea that when one becomes powerful he is still bound to be loyal to God shall grow out of the teaching. Assign the preparation of all the six Daniel stories for review at the next class period. Portions of the Daniel stories may be dramatized by the class if so desired; but they should first be thoroughly mastered in story form.

(a) What did the next king, Darius, think of Daniel? How did his fellow officials regard his promotion? (b)



## 5 26. TALES OF TRUE HEROISM. DANIEL 81

Did Daniel waver at the plot? (c) How far can man-made laws go against God's will?

7. *Home Session.* In the home session this last of the series of Daniel stories is to be told by the pupil, and the conclusions, texts, and pictures attended to. The scripture passage is to be read aloud, and the notebook written up.

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## 5 25. TRUE HEROISM OF DANIEL. REVIEW.

The six stories of Daniel illustrating moral heroism are now to be reviewed entire. Be careful in reviewing not to drop out details, for upon retaining the detailed picture permanently depends the effect of the incident upon character. If the review has not been well prepared it will be necessary to hold extra sessions of the class until the stories have been correctly restored to memory.

The assignment for the cumulative review at the next period is the seven Brother Stories, 3 16 to 3 22. They should be carefully prepared before that time so that they can be completely reviewed in one period.

*Home Session.* Let the home session make sure that the above review has been perfectly done, by rehearsing them, and improving the points at which there is uncertainty. Then the next review will be prepared. It includes the seven Brother Stories in the third grade.

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## 5 26. BROTHER STORIES. REVIEW.

The seven Brother Stories in the third grade, 3 16 to 3 22, are set for the cumulative review at this period. The details of the stories should be insisted on, because in them most of the interest and value lies. If by reason of poor preparation it is not possible to finish the review



in this period there should be a time set when it can be completed. The plan lays great stress on the permanence of the mastery of these stories as a life possession.

*Home Session.* At the home session there should be a complete checking over of the reviews of this and the previous period, and any points where memory has failed should be made good by special attention.

## V: TALES OF TRUE HEROISM. JOHN

John was a good man and a just man. He no doubt felt the fear of danger as much as any man, but knowing what was right and believing that God was with him he had the courage to go ahead and do heroic duties.

### 5 27. JOHN THE FORERUNNER OF JESUS. *John* 1: 19-34.

The pride of show is a great temptation. Almost any one can find in his own heart and memory an example of it. Let this fact be the starting point for interest in this lesson about John.

1. John was a real hero to sacrifice his own reputation and fame for the sake of the greater Master who was to follow him.

2. *The Story.* (a) There was a prophet by the name of John, who came out of the desert. He was simple in manner and roughly clad; and he spoke to people wherever he found them about their sin. The rich and great ones were not used to such sharp rebukes as he gave them; and people were soon talking everywhere about the strange prophet. But he kept on saying, Repent of your sins, and be baptized, for the kingdom of heaven is at hand.

(b) At length the Jews at Jerusalem sent some priests and Levites out to the Jordan where John was preaching and baptizing; and they asked him, Who art thou? Art thou the long-expected Christ? John did not deny his humble nature, but confessed, I am not the Christ. And they asked, What then? Art thou Elijah? And he said, I am not. Art thou the prophet? No. Who art thou? that we may give answer to them that sent us. What

sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet.

(c) When they asked, Why then art thou baptizing? John answered, I baptize in water. But among you standeth one that cometh after me, the latchet of whose shoes I am not worthy to unloose. And the next day he saw Jesus coming, and he said, Behold the Lamb of God that taketh away the sin of the world. This is he of whom I said, After me cometh a man who is preferred to me, for he was before me. I did not know him but I came baptizing in water in order to make him known to Israel. And John bare witness saying, I beheld the Spirit descending as a dove out of heaven; and it abode upon him. And I knew him not. But he that sent me to baptize in water said unto me, Upon whomsoever thou shalt see the spirit descending and abiding upon him, the same is he that baptizeth with the Holy Spirit. And I have seen and bear witness that this is the Son of God.

3. *Conclusion.* John showed his heroism by turning the eyes of the world away from himself and toward Christ.

4. *Text.* There cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose. *Luke 3:16.*

5. *Picture.* Titian: John the Baptist. Wilde, 43.

6. In the telling of the story by teacher and pupils, the scripture language had better be followed in general, but not so strictly as to spoil the freedom of the narrative. The dialogue method may be used in parts of this story, one member of the class speaking for John, while the others are the delegates from Jerusalem.

(a) What was John doing which needed courage?  
(b) What did John do with a chance to sail under false

colors? How did he describe himself? (c) How did he compare himself with Jesus?

7. *Home Session.* Let the fifth grade pupil tell the story of John as it has been taught in the class, presenting also the conclusion, text, and picture. Then let the scripture passage be read aloud, and see that the notebook is properly written up with the reference, title and subtitles, conclusion, text, and picture.

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## 5 28. JOHN AND HEROD. *Mark 6:14-29.*

It is always unpleasant to take an outspoken stand against public immoralities, or against bad things being done by some one in our own group, or by some one whose rank or dignity we ought to respect. But if such things are not spoken against they will go on and increase. It is good to feel the heroism of John in rebuking King Herod for his sin.

1. Recall how Daniel heroically rebuked Belshazzar, king of Babylon, for his sins (5 23).

2. *The Story.* (a) King Herod was not a very good man. Among other bad things which are charged against him is the fact that he took unlawfully his brother Philip's wife, Herodias, to be his own wife. John knew the sin of the king, and was not afraid to speak harsh truth even to the king. So he said to Herod, It is not lawful for thee to have thy brother's wife. This angered Herodias more than it did the king, and she set herself against him and desired to kill him, but she could not; for Herod feared John, knowing that he was a righteous and holy man; and he kept him safe. When the king heard John he was much perplexed, but he was glad to hear him.

(b) Then there came a holiday, and King Herod made a great feast on his birthday for his chief officials and

generals and the notable men of Galilee. And during the feast the daughter of Herodias went in and danced before them; and Herod and his guests were so delighted that the king said to the girl, Ask of me whatsoever you like and I will give it to you. And he made a vow to her saying, Whatsoever thou shalt ask of me, I will give it to thee, even to the half of my kingdom.

(c) Then she went out and said to her mother, What shall I ask? And she said, Ask for the head of John. So she hurried back to the king and said, I will that thou forthwith give me on a platter the head of John. And the king was exceedingly sorry; but for the sake of his oath and of them that sat at meat he would not reject her. So he sent a soldier and beheaded John in the prison. And they brought the head on a platter and gave it to the damsel, and she gave it to her mother.

3. *Conclusion.* The heroism of John enabled him to tell King Herod the truth about his sin, even when it was to cost him his life.

4. *Text.* Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist; yet he that is but little in the kingdom of heaven is greater than he. *Matthew 11:11.*

5. *Picture.* Bida: Beheading John. Wilde, 701. Guido: Head of John, Wilde, 82.

6. The story is so told as to make clear the moral value of speaking out in rebuke of wrong-doing, the danger in so doing, and the courage required.

John the Baptist is like another John (John Knox), who rebuked his sovereign (Mary Queen of Scots); and of him it was said, He never feared a face of clay.

Assign for review at the next period the third grade Parents and Children stories.

(a) What kind of a character was King Herod? What was the attitude of his wife toward John? (b) In what foolish situation did the king permit himself to be

placed? (c) How did the king feel about it? Give an opinion of the king's courage and dignity.

7. *Home Session.* The pupil will tell the story of John and Herod as it has been taught in class. The conclusion, text, picture, and scripture passage is to receive attention in the usual way. Then the notebook is to be written up with these items. Prepare the third grade Parents and Children stories for review at the next period.

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## 5 29. PARENTS AND CHILDREN. REVIEW.

The next period is appointed for a review of the fourth group of third grade stories, namely, Parents and Children, 3 25 to 3 30.

As new and difficult situations arise in the experience of young people it is highly useful for them to have clearly in mind a rich variety of cases to guide their judgment and action. That is the chief reason for learning these stories, and for keeping them freshly in mind by the cumulative review.

*Home Session.* The home session should be occupied with a further rehearsal of the stories in the cumulative review above referred to.



## VI: TRUE HEROISM. JESUS AND HIS FRIENDS

The real situations in which young people find themselves from day to day are at once tests of character, and opportune means for the improvement of character. But in order to turn these situations to good account youth needs the guidance of good examples and wise interpretations of the meaning and values contained in the situations.

The following incidents from the life of Jesus are rich in suggestions for the wise guidance of action in difficult places similar to those which Jesus had to deal with.

### 5 30. THE TEMPTATION OF JESUS. *Luke 4:1-13; Matthew 4:1-11.*

Every one sometimes meets with temptation to do or think what is wrong. It is good if one knows what it is that is happening to him, and is able to return an answer with such promptness and precision as Jesus showed in his great temptations.

1. When the right way is the hard way there is a temptation to take the easy way even though it is the wrong way.

2. *The Story.* (a) Jesus was returning from the Jordan and from his baptism by John. He was led by the Spirit which he had received into the wilderness during forty days. He was just about to enter upon the great work of his life, and he needed these days of solitude to try himself, and to get firmly fixed upon the true lines of his work. All the enemies and difficulties which he must meet must now be thought of, and he must decide beforehand how to meet them. Should he take up

with the easy methods suggested by his enemies? Or should he do his Father's work in his Father's way?

(b) He cared not for food when he went out and he took no sufficient supply with him; but at length he grew hungry, and the devil said to him, If thou art the Son of God, command this stone that it be made bread. Now should he use his divine power to provide himself with food, or should he live as other men live, reserving his divine powers solely for his work of redeeming men, which was the important thing? He remembered the scripture and gave it for his heroic answer, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. *Deuteronomy* 8:3.

(c) Again the tempter passed in review before him in a moment all the kingdoms of the world, and said to him, To thee will I give all this authority, and the glory of them; for it hath been delivered unto me, and to whomsoever I will give it. If therefore thou wilt worship before me, it shall all be thine. Would not this be the easiest way to win the world and redeem it? But there was a difficulty in the way. It is written in the scripture, Thou shalt worship the Lord thy God, and him only shalt thou serve. *Deuteronomy* 6:13. So Jesus gave this for an answer, and refused the tempting offer.

(d) Again the tempter said, Cast thyself down from the pinnacle of the temple in Jerusalem, where everybody will see it. It will make thee famous, and it will do no harm if thou art the Son of God; for it is written, He shall give his angels charge concerning thee to guard thee, and on their hands shall they bear thee up, lest haply thou dash thy foot against a stone. *Psalms* 91:11, 12. But fame, however pleasant, was not what he needed. Jesus answered the tempter's crafty use of scripture with other scripture, Thou shalt not tempt the Lord thy God. *Deuteronomy* 6:16. And then the tempter departed from him.

3. *Conclusion.* The moral heroism of Jesus saved him from the temptations of food, power, and glory, when he seemed to need each of these things, but would have to get them in some wrong way.

4. *Text.* Repeat the first Psalm, Blessed is the man that walketh not in the counsel of the ungodly.

5. *Picture.* Cornicelius: Christ Tempted by Satan. Wilde, 547.

6. The parts of the lesson are presented by the teacher and reproduced by the pupils immediately, until they both know the details and understand the serious meaning of them.

(a) Why did Jesus need the period of retirement in the wilderness? (b) What does this mean, Man shall not live by bread alone? (c) What could Jesus do with political power and authority? (d) What use could he make of fame?

7. *Home Session.* In the home session the pupil is encouraged to make a real contribution to the pleasure of the home circle by telling in full detail the story as it was taught in class, and by presenting the conclusion, text, and picture. The scripture passages are to be read aloud, and the notebook to be carefully written up.

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## 5 31. THE PROPHET AT HOME. *Mark 6:1-6; Luke 4:16-24; John 7:1-8.*

A beginner in any new work feels embarrassed, and if he begins among those who have known him, there is a natural prejudice. The people say, We have always known him and he has never tried this before. He is a pretender. Of course it is a wrong attitude; but see what courage Jesus had to meet it.

1. It is often harder for one to make his first public speech at home than it would be among strangers; and

the strangers are likely to think better of it than those who have always known the speaker.

2. *The Story.* (a) As soon as possible after the real work of Jesus had begun, he came to Nazareth where he had been brought up, and on the Sabbath day he entered into the synagogue and stood up to read the scriptures. And he read the vision of the prophet Isaiah (61:1 ff), When the kingdom of God shall have come, when the poor shall have the gospel, the captives shall be free, and the blind shall see. Then he closed the book and sat down. The eyes of all in the synagogue were upon him, as he began to say to them, To-day hath this scripture been fulfilled in your ears. With a heroic faith he was the first to tell his own townspeople that the kingdom of God had now come.

(b) And many hearing him were astonished and said, Whence hath this man these things? and what is the wisdom that is given to this man? and what mean such mighty works wrought by his hands? Is not this the carpenter, the son of Mary, and brother of James and Joses and Judas and Simon? And are not his sisters here with us? And they were offended in him. And Jesus said to them, A prophet is not without honor save in his own country, and among his own kin, and in his own house. And he could there do no mighty works, save that he laid his hands on a few sick folk and healed them. And he marveled because of their unbelief.

(c) When the feast of tabernacles was at hand in Jerusalem he was not working in Judea (near Jerusalem), because the Jews sought to kill him, but he was at home in Galilee. His own brothers who did not believe in him now taunted him and said sneeringly, Go up to the feast now, and let thy followers see these works of thine. If thou doest these things, manifest thyself to the world. Jesus said, The world cannot hate you; but me it hateth, because I testify of it that its deeds are

evil. And after the rest had gone, he went secretly, and taught in the temple. And when the Jews marveled saying, How knoweth this man letters having never learned? he answered, My teaching is not mine, but his that sent me.

3. *Conclusion.* Jesus had the courage to go among his own people with his gospel even though they did not believe in him. He was not turned aside from duty by their sneers.

4. *Text.* A prophet is not without honor save in his own country. *Mark 6:4.*

5. After the story has been told well by different members of the class, a simple map should be made showing Nazareth in Galilee, and Jerusalem in Judea, with the coast and river lines.

(a) What announcement did Jesus make to his old neighbors? (b) How did his neighbors and relatives receive his announcement? (c) What did Jesus do in the way of self-advertising?

6. *Home Session.* The story is to be told at home as it was taught in class, and the pupil will state the conclusion and text. The scripture passages should be read aloud, and the notebook written up with the usual material.

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## 5 32. JESUS REJECTED AT NAZARETH. *Luke 4:24-30.*

We have seen how Daniel and John had courage to tell unpleasant truth to their kings. Perhaps it is even harder to go against the prejudices of a whole town, especially one's own town. But a just man sometimes has to do it. The heroism of Jesus appeared when he showed his Jewish townsmen that God cared for other people beside them.

1. Recall what the people of Nazareth were saying in the last lesson b. Did he not grow up here like the rest



of us? How then can he know so much more than we?

2. *The Story.* (a) Jesus explained to his townsmen that even when a prophet is not honored among his own people, he can find other people who will listen to him and heed his words. Do not think that you are the only people God cares for, or even that the Jews are the only race to whom God sends his prophets. There were plenty of widows in Israel to whom he might have sent the prophet Elijah, at the time when the heaven was shut up and rainless for three years and six months, and there was a great famine over all the land. And yet to none of the widows of Israel was Elijah sent, but only to a woman that was a widow in Zarephath in the land of Sidon. And Elijah made the meal and the oil keep increasing until the famine was over, and kept alive the woman and her child, when they were not Jews at all. 1 *Kings* 17:8-16.

(b) And there is another case to prove that God cares for others beside Jews. There were many lepers in Israel in the time of the prophet Elisha. And not one of them was cleansed of that awful disease and made well by the prophet; but the only leper to be cleansed by him was Naaman, the Syrian, who was not a Jew, but having heard of Elisha the prophet, he came all the way to see him, and was cured by him by washing seven times in the river Jordan. 2 *Kings* 5:1-14.

(c) The courage which it took to tell these things to his own townsmen is shown by the fact that they were all filled with wrath in the synagogue, as they heard these things. And they rose up and cast him forth out of the city, and led him to the brow of the hill whereon the city was built, that they might throw him down headlong. But he slipped away through the midst of them and went his way.

3. *Conclusion.* Jesus saw that his old neighbors were jealous of him, and that they were wrong in thinking



that God cared only for Jews. Like Daniel and John he had the heroism to tell people of their sins.

4. *Text.* Faithful are the wounds of a friend. *Proverbs 27:6.*

5. *Picture.* Bida: Rejected at Nazareth. Wilde, 700.

6. In telling and reproducing the story make it clear that Jesus had to work constantly against the strong prejudices of neighbors and even his own family. But knowing his cause to be true he went on heroically until at last they saw that they had been wrong.

(a) Where does a genius generally first find honorable recognition? What conceit of the Jews did Jesus criticize? (b) What cases did he quote to prove his criticism? (c) What effect is produced by destroying the conceits of people?

7. *Home Session.* At the home session the pupil will recall the previous lesson, and then present this story as taught in class. The conclusion, text, and picture should afford subjects for some profitable conversation. The scripture passage should be read aloud, and the notebook is to be prepared in the usual way.

## 5 33. LOVE YOUR ENEMIES. *Matthew 5:38, 39; 26:47-55; Luke 6:27-38; 23:34.*

It often becomes a very practical question how one ought to deal with those who have become our enemies for any reason. The easy and natural way is in some manner to fight back, or at least to take an unfriendly attitude. This lesson shows by the example of Jesus the heroism of loving one's enemies instead of fighting them.

1. From the last two stories recall how Jesus, when his relatives and old neighbors were angry, did not return anger to them.

2. *The Story.* (a) After Jesus had chosen the twelve

men who were to be specially trained by him, one of the first teachings he gave them was this. Ye have heard it said, An eye for an eye, and a tooth for a tooth. But I say to you, Resist not him that is evil. Love your enemies; do good to them that hate you; bless them that curse you; pray for them that despitefully use you. To him that smiteth you on the one cheek offer also the other; and from him that taketh away thy cloak withhold not thy coat also. Give to every one that asketh thee; and of him that taketh away thy goods ask them not again. As ye would that men should do to you, do ye also to them likewise. If ye love them that love you, what thank have ye? for even sinners love those that love them. And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. But love your enemies, and do them good, and lend, never despairing. And your reward shall be great, and ye shall be the sons of the Most High; for he is kind to the unthankful and evil.

(b) Jesus did not fail to practise his own teaching, and he had many enemies. On the last night of his life, when Judas betrayed him into the hands of his enemies, his disciples wanted to fight those who arrested him. One of them drew a sword and struck a servant of the high priest on the ear. But Jesus healed the wound, and rebuked the disciple, saying, Put up again thy sword into its place; for all they that take the sword shall perish by the sword. Or if it were best to fight, I might ask my Father and he will even now send more than twelve legions of angels. And even when they nailed Jesus to the cross, he prayed, Father, forgive them, for they know not what they do.

(Let *a* be treated as if it were a story, the teacher giving all the material with care, and the pupils giving back as much of it as they can remember.)

3. *Conclusion.* Jesus never allowed himself to become

angry at those who hated him. His love was of the heroic kind that went out toward those who did not love him in return. He taught his followers to do the same.

4. *Text.* Father, forgive them, for they know not what they do. *Luke 23:34.*

5. *Pictures.* Hofmann: Jesus Taken Captive. Wilde, 138. Arry Scheffer: Kiss of Judas. Wilde, 137.

6. Beginning if possible with discussion of some actual situation in which there are strained relations, and the best way of dealing with it, present *a* and *b* each in the usual manner of a story, and have it reproduced.

(*a*) What principle did Jesus recommend for dealing with those who deal in unkind ways with us? (*b*) What is the example given of his own action in such a case?

7. *Home Session.* After the story has been presented in the home session by the pupil, and the scripture passage read aloud, the applications of the principle of Jesus in some instances of daily life may have some frank discussion. The conclusion, text, and pictures will be of service in this connection. The notebook is to be prepared in the regular way.

## 5 34. ZACCHEUS. *Luke 19:1-10.*

Whatever has been the habit and manner of life, it is far easier to continue it without change than to break with the old habits and associations. To associate with a different crowd and change one's style of conduct requires heroic courage. A case in point may be found in the class or in the neighborhood, or in a book which some of the class have read.

1. Here is an instance of true heroism in a little man that is worth more than the cases of primitive heroism in giants like Samson or Goliath.

2. *The Story.* (*a*) When Jesus had been teaching

and doing wonderful works for a good while, and was coming toward Jerusalem for the last time, a man named Zaccheus, who lived in Jericho, heard that he was to pass through that place, and desired to see him. This man was a publican, or collector of taxes for the Roman government. He was a rich man, and for that reason it was supposed that he collected more than was due and kept part for himself. Therefore he was hated by all his neighbors, and the Jews would not admit him to their synagogue.

(b) Zaccheus had heard of Jesus, and wished to see him when he passed through Jericho, for Jesus had not been as harsh toward publicans as other Jews were. But Zaccheus was so very small that in a crowd he could not see anything. So he ran ahead of the crowd and climbed into a sycamore tree, and waited for Jesus to pass by. Much to his surprise, when Jesus came to the place, he looked up and said to him, Zaccheus, make haste and come down; for to-day I must abide at thy house. And Zaccheus made haste and came down, and received him joyfully.

(c) When the people saw this they all murmured saying, He is gone in to lodge with a man that is a sinner. But when Jesus paid him this respect it made Zaccheus feel differently about his money getting. It made a new man of him, and gave him moral heroism enough to stand up and say, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. And Jesus said, To-day is salvation come to this house. This also is a son of Abraham; and the Son of Man came to seek and to save that which was lost.

3. *Conclusions.* (1) Zaccheus wanted to be a better man, and fit to keep company with Jesus, as soon as he saw that Jesus was not ashamed to be seen in his house.

(2) When a man gets right with Christ he soon wants

to get right with his fellow men, even when it takes moral courage to do so.

4. *Text.* Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. *Luke 19:8.*

5. *Picture.* Wilde, 729.

6. After the lesson has been properly mastered, with conclusions and text, make a little map on the board showing Jerusalem, Jericho, and the Jordan.

(a) What was the business of Zaccheus? What was his interest in Jesus? (b) What surprise did he encounter? How did he react to it at first? (c) How did he behave toward Jesus? What was heroic about it?

7. *Home Session.* The importance of the home session should be appreciated from many points of view, and its work should be sustained on a high level of dignity and effectiveness. The pupil has something to contribute, and its worth should be fully recognized. Let the story be told and all the other features attended to, including the reading of the scripture passage, and the writing of the notebook.

## 5 35. THE CRUSE OF OINTMENT. *Mark 14:3-9; Matthew 26:6-12; John 12:1-8.*

A particular instance may be found of a friend who makes large professions of loyalty and appreciation, but never gave anything of value or did anything that required time or effort to express that friendship. This lesson may well start from such a case either in yourself or in one of the pupils.

1. This story should glorify the heroism of doing a big thing out of pure sentiment in honor of Christ.



2. *The Story.* (a) Jesus was in Bethany in the house of Simon, near the home of his friends Mary and Martha and Lazarus. They all knew there was trouble ahead for Jesus, although they did not expect it the next day. While Jesus sat at meat, Mary, who had sat at Jesus' feet listening to his words, came in, having an alabaster cruse of ointment of pure nard, very costly. And she brake the cruse and anointed the head of Jesus with its contents, as an expression of her high esteem for him and her deep devotion to his cause.

(b) But there were some who had indignation among themselves when they saw it, saying, To what purpose hath this waste of the ointment been made? And Judas Iscariot, the one of his disciples who should betray him, said, Why was not this ointment sold for three hundred shillings, and given to the poor? Now this he said, not because he cared for the poor, but because he was a thief, and having the bag took away what was put therein. And they murmured against her.

(c) But Jesus said, Let her alone; why trouble ye her? She hath wrought a good work on me. For ye have the poor always with you, and whensoever ye will ye can do them good. But me ye have not always. She hath done what she could. She hath anointed my body beforehand for the burying. And verily I say unto you, wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

3. *Conclusion.* Mary felt the greatness of the occasion, and showed her feeling with a great offering.

4. *Text.* Wheresoever the gospel shall be preached throughout the whole world, this also which this woman hath done shall be spoken of for a memorial of her. *Mark 14:9.*

5. *Picture.* Schnorr: Anointing Jesus. Wilde, 734.

6. Which was the better feeling, that of Judas, or of



Mary? What shall we say of a person who does not feel the greatness of such an occasion? What kind of expression is required by great feelings? Was it worth while for Mary to do this? How so? How does this lesson apply to missionary gifts?

Assign for the next period a review of the last eight stories now covered in groups V and VI, and provide for a careful preparation of the material to be gone over in class.

7. *Home Session.* The story of the Cruse of Ointment is to be presented by the pupil at home, together with the conclusion, text, and picture. The passage is to be read aloud, and the notebook prepared. Then there should be a careful preparation for the review of the following period. The last eight stories in this course with the conclusions and texts should be so recalled that they can be quickly gone over in class.

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## 5 36. TRUE HEROISM. JOHN AND JESUS. REVIEW.

The stories of John and of Jesus and his friends, 5 27 to 5 35, now completed are assigned for review at this period. They form a closely related group of illustrations of moral courage which can be of great service in the lifetime of each young person who masters them, and who is thereby better fitted to control his own conduct heroically. Take all the time that is needed to refresh the memory on the details of each incident.

Assign for the next period the fifth group of third grade stories in review, namely, Friends of Jesus, 3 33 to 3 42.

*Home Session.* The work of the home session should be, first, to go over again the above review lesson and make perfect any parts that are partly forgotten; and second, to prepare the cumulative review for the next period on the third grade stories, Friends of Jesus.

## 5 37. FRIENDS OF JESUS. REVIEW.

This period is devoted to the cumulative review and is occupied with group five of the third grade, namely, the Friends of Jesus stories, 3 33 to 3 42. Some extra time may be needed to cover them all perfectly. But in order to keep them as a permanent furnishing of the mind it is necessary to recall them often.

*Home Session.* In order to secure permanence of possession the oftener the stories are gone over the better. Therefore it is advised that both this review and the review in the previous period had better be gone over again to perfect the difficult parts. A judgment may also be secured from the pupil as to which instance illustrates the finest example of true heroism.

## VII: TRUE HEROISM. PETER AND PAUL

Let it not be supposed that heroes are something more than human, or that they are in some way out of our class. On the contrary, the real hero which we know most about and admire most is the most ordinary person who reveals in some trying situation that there is in him the real stuff of nobility.

Both Peter and Paul had the frailties and limitations common everywhere in human nature. But the great personality of Jesus laid hold upon them and his spirit inspired them so that they became veritable heroes in his service.

### 5 38. PETER THE UNHEROIC. *Matthew 26:30-75; Luke 22:39-62.*

Have you ever heard a child boast of what brave things he would do to a burglar? Have you ever seen the same child in terror at the empty and harmless darkness? One does not feel as he thinks he will when the actual test comes. One needs experience and acquaintance with examples in order to acquire self-control. Start with some case where for lack of these one has failed in courage.

1. This lesson will illustrate from the example of Peter that moral heroism has to be acquired, and one does not always have it when he thinks he has.

2. *The Story.* (a) After the last supper of Jesus with his disciples, they went out to the Mount of Olives, and as they went Jesus said, All ye shall stumble at me this night; when the shepherd is struck down the sheep

will be scattered. But after I am raised up I will go before you into Galilee. Peter answered, If all shall stumble at thee, I shall never stumble. But Jesus said, This very night before the roosters crow, thou shalt deny me three times. And Peter answered, Even if I must die with thee, yet will I not deny thee.

(b) When they came to the garden of Gethsemane, Jesus took Peter and two others to a retired place, and told them to watch with him, for he was sorely troubled and anxious. After he had prayed the Father if possible to spare him from the awful trial that was before him, he found them fast asleep, and said, What, Peter, could ye not watch with me one hour? But the rebuke was not enough. A second, and a third time he returned, and each time he found them sleeping. And at the last he said, Sleep on now. The hour is at hand and the Son of Man is betrayed; and he is at hand that betrayeth me.

(c) When he was arrested, Peter and the other disciples forsook him and fled. But when he was led into the house of the high priest, Peter followed afar off, and mingled with the people who lingered in the courtyard, warming themselves around a fire in the night. At three different times people asked Peter if he was not one of the followers of Jesus, and each time he denied it with increasing anger, because people would sneer at one whose master was a prisoner. The last one to ask him said, Surely he is one of them, for his speech shows that he is a Galilean. But Peter said with an oath, I know not the man! And while he was saying it he heard the crowing, and caught the eye of Jesus as he was led past near enough to see Peter and to hear these cruel words, the last he was ever to hear from Peter before going to the cross. When Peter thought what he had done, he went out and wept bitterly.

3. *Conclusion.* Warnings did no good. Peter did not yet have enough of the spirit of Christ to keep him true

when the Master was out of sight, or enough to make a true hero of him.

4. *Text.* Blessed is he who shall find no occasion of stumbling in me. *Matthew 11:6.*

5. *Picture.* Harrach: Peter's Denial. Wilde, 139.

6. Let the teacher never grow careless in preparing to present the story, but make it as clear, consecutive, and concise as possible, and require the reproduction to be done in the same way.

(a) What was Jesus' warning and Peter's answer on the last night? (b) How did Peter show that he failed to sense the importance of the time? (c) How did Peter's loyalty show up in the courtyard?

7. *Home Session.* Let the pupil tell the story of Peter as it was taught in class together with the presentation of the conclusion, text, and picture. The scripture passages referred to should be read aloud, after which the notebook may be prepared.

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## 5 39. PETER THE HEROIC. *Acts 2:3.*

Changes which have been long in preparation sometimes take place quickly. Recall that Peter had been with Christ for three years, but, as shown in the last lesson, he was not yet as heroic as he thought he was. But the real trial of the absence of his Master soon hardened Peter's heroism, and made a real man of him. Let no one give up a courageous purpose because of a failure or two.

1. This lesson will illustrate from the example of Peter how true heroism may be acquired by one who lacks it.

2. *The Story.* (a) After fifty days of sad disappointment for the disciples since they had lost their Master,

they were gathering again in Jerusalem for the feast of Pentecost. Suddenly there was a rushing sound, and tongue-like flames rested on each one, and they were all filled with the Holy Spirit, and began to speak with other tongues. People from every land who were there at the feast said, We hear them speaking in our own tongues the mighty works of God. In their amazement they asked one another, What meaneth this? But others mocking said, They are drunken with new wine.

(b) This experience made a new man of Peter. With no more cowardly denials, but as a hero and as leader of the twelve, he lifted up his voice and said, Ye men of Judea and all you that dwell in Jerusalem, be it known to you that these are not drunken as ye suppose, for it is only nine o'clock in the morning. This is what the prophet Joel said, that God should pour forth his Spirit upon all flesh. *Joel 2:28 ff.* Jesus Christ was a man approved of God unto you by mighty works, which God did by him, as ye know. Ye by the hand of lawless men did crucify and slay him, and God raised him up, whereof we all are witnesses, and he received the promise of the Holy Spirit, and hath poured forth this which ye see and hear.

(c) Now when they heard this they were pricked in their hearts, and said to Peter, Brethren, what shall we do? And Peter boldly answered them, Repent ye, and be baptized every one of you in the name of Jesus Christ for the remission of your sins; and ye shall receive the gift of the Holy Spirit. And with many other words he testified and exhorted them, saying, Save yourselves from this crooked generation. They that received his word were baptized. And there were added to them in that day about three thousand souls. And Peter continued, though forbidden by the rulers, to preach to the men of Jerusalem to repent and turn again that their sins might be blotted out, until the priests and Sadducees laid hands on him and put him in prison.



3. *Conclusion.* Peter, the unheroic, when filled with the Holy Spirit in addition to his training with Jesus, became the boldest hero of them all.

4. *Text.* Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye. For we cannot but speak the things we saw and heard. *Acts* 4:19, 20.

5. *Picture.* The Day of Pentecost. Wilde, 394.

6. The story is presented by the teacher and reproduced by the pupils part by part, title and subtitles being selected and written on the board.

(a) What occurred fifty days after the crucifixion of Jesus? (b) What was the effect on Peter? How did he interpret the event? (c) How did Peter afterward show real courage?

7. *Home Session.* Let it be understood that the question with children is not so much whether they have courage as whether they are cultivating it. One factor in the cultivation of it is to know what it is and how it grows. It is for this reason that a lesson like this one is useful. Let it be told by the pupil as it was taught in class, together with the conclusion and text. Look at the picture and read the scripture passage. See also that the notebook is properly prepared.

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## 5 40. THE STONING OF STEPHEN. *Acts* 6:7.

One of the things to be accomplished in childhood is the cultivation by consistent exercise of the virtue of moral courage. Like other virtues of Christian character it can develop from stage to stage as one cultivates his oneness with Christ.

1. In this lesson there are two men who are at different stages in the development of their Christian life.

One has reached the full stature of heroic Christian manhood, and the other has most of that development yet before him.

2. *The Story.* (a) In the early days of the Christian church, when there were great numbers of disciples being added, one of the most active helpers was Stephen. He was one of the seven deacons first appointed to make a fair distribution of gifts to the poor. Being full of grace and power, he did great wonders and signs among the people. By his works and eloquent words he helped to turn many members of the Jewish synagogue into the Christian church.

(b) Other members of the synagogues disputed with Stephen, and when they were not able to withstand the wisdom and the spirit by which he spoke, they hired false witnesses who said, We have heard him speak blasphemous words against Moses and against God. And they stirred up the people and the elders and the scribes, and came upon him, and seized him, and brought him into the council, and made the false charges against him. When the high priest asked him whether these things were so, he arose with shining face, and preached to them Moses and the prophets, and said, Your fathers persecuted the prophets who spoke of the coming of the Righteous One, and when he came, you yourselves betrayed and murdered him.

(c) Now when they heard these things, they were cut to the heart, and they gnashed at him with their teeth; and cried out with a loud voice, and stopped their ears, and rushed upon him with one accord. And they cast him out of the city, and stoned him. And they laid down their clothes at the feet of a young man named Saul. And they stoned Stephen calling upon the Lord and saying, Lord Jesus, receive my spirit. And he kneeled down and prayed with a loud voice, Lord, lay not this sin to

their charge. And when he had said this, he fell asleep. And Saul was consenting to his death. And so died Stephen, the first Christian martyr.

3. *Text.* Lord, lay not this sin to their charge. *Acts 7:60.*

4. *Conclusion.* (1) Stephen, the first Christian martyr, was a true hero, to tell the crowd plainly of their sin, and then to pray for them while they were stoning him to death.

(2) Saul, who was afterward called Paul, was a young man who had not yet come under the influence of the gospel of Jesus Christ. He was young and followed the crowd, but later he became the heroic defender of Christians.

5. *Picture.* The Stoning of Stephen. Wilde, 392.

6. Drill the pupils in the correct telling of the story, using scripture language as far as practicable. Frame subtitles as you go along, and at the end a title for the story.

(a) What was the place and service of Stephen in the early church? (b) What gave rise to trouble? What charge was preferred against Stephen? (c) How did Stephen answer? What was Saul's position at this time?

7. *Home Session.* In the telling of the story note the position of Saul and what he afterward became, as an example of what Christ can do for a man in developing his moral courage. After the presentation of the conclusion, text, and picture, read aloud the scripture passage, and see that the notebook is put in order.

## 5 41. PAUL AND BARNABAS AT LYSTRA. *Acts 14:8-28.*

Did you ever receive praise for some good act which you had not done, or high honor which was not de-

served? What would be the honest thing to do when such a thing happens?

1. This lesson is a heroic example of loyalty to God, when Paul, who was then a Christian apostle, and Barnabas, refused to be worshiped as gods.

2. *The Story.* (a) Paul and Barnabas were on a preaching tour in the cities of Asia Minor, which were inhabited by both Greeks and Jews, who had never heard the gospel of Jesus Christ. They came to the town of Lystra. Among those who heard Paul teach, and believed his words, was a man who had been lame from his birth. When Paul saw his faith he said to the man, Stand upright on thy feet. And he leaped up and walked. When the multitude saw what Paul had done, they lifted up their voice saying, The gods are come down in the likeness of men.

(b) These people were believers in the old Greek gods; and when they got the idea that their gods had come among them, they called Barnabas Jupiter, and Paul Mercury, because he was the chief speaker. And the priest of the temple, which was in front of the city, brought out oxen and flowers to the gates of the city, and wanted to offer sacrifice with the multitude, for they counted it the greatest honor that had ever fallen upon them, if Jupiter and Mercury had visited their city; and there were other favors and wonderful works which the priest hoped for at their hands.

(c) But when the apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multitude crying out and saying, Sirs, why do ye these things? We also are men of like passions with you, and bring you good tidings, that ye should turn from these vain things to a living God, who made the heaven, and the earth and the sea, and all that in them is. And with these sayings they were scarcely able to restrain the multitudes from sacrificing to them. But

when they had refused the worship of the Greeks, the Jews stoned Paul, and dragged him out of the city, supposing he was dead. But as the disciples stood around him he rose up and came back into the city, and on the morrow he went away. But before long, Paul and Barnabas visited the city again, encouraging the disciples to continue in the faith, appointing officers in the church, and with prayer and fasting they commended the brethren to the Lord on whom they had believed.

3. *Conclusion.* It would have been much safer and more flattering to the pride of Paul and Barnabas to let the Lystrians worship them as gods, but it would have been disloyal to their God, and they were heroic enough to be true.

4. *Text.* Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven. *Matthew 10:32.*

5. *Picture.* Raphael: The Sacrifice at Lystra. Wilde, 459.

6. Tell the story and teach the class to tell it and to select title and subtitles in the usual way. Give them the conclusion, the text, and the picture. Make a map on the board showing the location of Lystra and Palestine.

(a) What were the first effects of preaching the gospel at Lystra? (b) How did the Greeks interpret the situation? What did it seem to call for from them? (c) What two parties were there at Lystra? What diverse results came from the visit to Lystra?

7. *Home Session.* At home the pupil should report in full the story as it was taught in class with the conclusion, text, and picture. The scripture passage is to be read aloud. The notebook is then to be prepared.



5 42. PAUL BEFORE THE MOB. *Acts 21:7 to 22:30.*

When partisan feelings are heated it often happens that one is misrepresented and misjudged. Angry opposition is often uncontrolled, and danger is great. It takes a heroic courage to keep calm and not to say or do rash and ill-judged things. Some case of this kind may serve as an opening for the lesson.

1. Saul of Tarsus, afterward called Paul, who had stood by and seen Stephen stoned to death, knew the dangers of a mob. Probably he had not thought at that time how it would seem to be set upon by a mob himself. But he began to find out how it felt at Lystra, and he found more of it at Jerusalem.

2. *The Story.* (a) Paul returned to Jerusalem after a great missionary journey in Asia and in Greece. The disciples and James, who was pastor there, all received him gladly. And when Paul had saluted them, he rehearsed one by one the things which God had wrought among the Gentiles through his ministry. And they, when they heard it, glorified God. And they said to Paul, Thou seest, brother, how many thousands there are among the Jews of them that believed; and they are all zealous for the law. But they have been told that thou teachest the Jews who are among the Gentiles to forsake the law, telling them not to walk after the customs. They will certainly hear that thou art come, and will make trouble. Therefore take these four men who have a vow upon them, and purify thyself with them, and pay the charges for them that they may shave their heads. In this way all shall know that there is no truth in the things whereof they have been informed concerning thee.

(b) Then Paul took the four men, and the next day purifying himself with them went into the temple. And when the seven days were almost completed, some Jews from Asia saw him in the temple, and stirred up the



multitude and laid hands on him, crying out, Men of Israel, help! This is the man that teacheth all men everywhere against the people, and the law and this place. For they had before seen a Greek with him in the city, and so thought the four men were Greeks. And all the city was moved, and they laid hold on Paul and dragged him out of the temple. And as they were seeking to kill him, the chief captain heard of it, and took soldiers and ran down upon them, and bound Paul with two chains, and then inquired who he was, and what he had done. And some shouted one thing and some another, among the crowd. And when he could not know the certainty for the uproar, he commanded him to be brought into the castle; and the soldiers had to carry him, for the people followed after, crying out, Away with him.

(c) As they brought Paul to the castle, he said to the chief captain, May I say something to thee? And the captain said, Dost thou know Greek? Art thou not the Egyptian who before these days stirred up to sedition and led the four thousand assassins? But Paul said, I am a Jew of Tarsus, a citizen of no mean city. And he stood on the stairs and spoke in the Hebrew language. And when the people still shouted, Away with him, the captain tied him up with thongs to scourge him. But Paul said, Is it lawful for you to scourge a man that is a Roman, and uncondemned? And the captain said, With a great sum obtained I this citizenship. And Paul said, But I am a Roman born. And they unbound him. And the captain was afraid when he knew that he was a Roman, because he had bound him.

3. *Text.* I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. *Acts 21:13.*

4. *Conclusion.* Paul was not afraid of mobs or false reports, for his love of Christ made him a true hero.

5. *Picture.* Doré: Paul Rescued from the Mob. Wilde, 446.

6. See that each pupil is able to tell the story, and to give the conclusion and text, and that the class is furnished with the outline and other memoranda for the notebook.

(a) How did the Christians at Jerusalem receive Paul on his return? How did they regard the law of Moses? What was the rumor about Paul? (b) How did he seek to quiet the rumor? How did it succeed? How did he escape from the mob? (c) What other rumor was spread? How did Paul escape from the soldiers?

Assign for the next period a review of the last five stories to be prepared at home.

7. *Home Session.* The fifth grade pupil is to tell the story of Paul and the Mob at the home session, and present the conclusion, text, and picture. The scripture passage is to be read aloud. The notebook is to be prepared.

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## 5 43. TRUE HEROISM. PETER AND PAUL. REVIEW.

This period is devoted to the review of the last five stories, the Peter and Paul Stories of True Heroism, 5 38 to 5 42. It should be made clear that heroism can be cultivated, that it develops with the right kind of experience, and that the finest type of moral heroism comes from being at one in spirit with Jesus Christ.

In the review take time enough to cover details in each lesson, and to call up the text and conclusion.

Assign for the next period a cumulative review of the sixth group of third grade lessons, namely, the Wonder Stories, 3 45 to 3 50.

*Home Session.* Make the home session an opportunity to have these stories in the above review perfected in

the pupil's memory, and also to prepare the third grade review for the next period as assigned above.

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#### 5 44. WONDER STORIES. REVIEW.

The cumulative review for this period covers the last group of third grade lessons, namely, the Wonder Stories, 3 35 to 3 40. If they have been prepared at home they can easily be covered in the period. But if not extra time should be taken to complete the mastery of these lessons, so that they may live constantly as factors of character in the coming years.

*Home Session.* This home session is needed to perfect the work of the last two class periods, and to fix it permanently in the mind. It is in this fixing process that a large part of the success of teaching consists, and if it is neglected the results of the teaching are soon largely lost.

## VIII: THE TALE OF QUEEN ESTHER

History is filled with records of hatred, jealousies, and intrigues. In nations, in families, and in individuals, the same human passions have struggled and plotted for mastery. All this illustrates human nature in its gross animal state. Much of culture and beauty is found in the midst of animal passions, but as long as hatreds go unrestrained and people care for nothing but to destroy their enemies, something is lacking.

It is in the teaching and spirit of Christ to deal in a very different way with the passions and hatreds. Instead of being proud of them and giving them free course, the Christian spirit would control and curb them and replace them with friendly feelings. It gets rid of disagreements not by magnifying them, or fighting for them, or by secret plotting, but by calmly consulting and making generous concessions.

The Tale of Queen Esther is a beautiful story of the defeat of wicked plotting, but it belongs to the old order. In that order strife is always aimed only at victory with death to the vanquished.

While it is necessary to use several periods in mastering the details of this story, it is best to regard the whole story of Esther as a unit, rather than the single sections or the lessons. It is not necessary to conform to the divisions here made for each period of class work, but this unhurried order will give time for thorough mastery of the story.

There are some good points for application in the separate sections, but the real meaning and interpretation should come from the completed story. No mystical meanings need be read into it. It is enough to find

that the heroine and the hero were honest and God-fearing people, and that by prayer to God and loyalty to the king they found safety for themselves and their people, although the outlook for them at one time was very dark.

It will be well at the beginning of each period, if there is time, to rehearse the previous parts of the story. Each new section is carefully told by the teacher, and then retold by several of the pupils, each correcting the others.

The few pictures which are available for illustration of this story are referred to in connection with the particular sections which they illustrate.

The home sessions should be observed after each class session. Home work may consist in the reading of the *Book of Esther*, the telling of the stories, reading *Psalm* 137, *Daniel* or some of the stories of Daniel in Babylon, reading the history and description of ancient Babylon, and accounts of other ancient and modern persecutions of the Jews.

When the work is completed, there should be an opportunity given to tell the story in public, a different pupil giving each separate lesson in the proper order. This will make a more satisfactory informal exercise than the more formal attempt to dramatize the story in a semi-public way, although this latter is practicable without costumes or dramatic properties. In this case some reconstruction of the words would be necessary; but it would be better to have the parts freely spoken and not literally memorized.

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## 5 45. THE SELF-RESPECT OF VASHTI. *Esther* 1.

1. Ahasuerus had been king in Babylon three years. His dominion covered 127 provinces from India to Ethiopia. For a half-year he showed the riches of his

glorious kingdom, and the honor of his excellent majesty, to the nobles and princes of the Medes and Persians and other provinces. And when these days were fulfilled, the king made a feast to all the people that were present, both great and small, for seven days, in the court of the garden of the king's palace. There were hangings of white and green and blue cloth, fastened with cords of fine linen and purple to silver rings and pillars of marble. The couches were of gold and silver, upon a pavement of red and white and yellow and black marble. And they gave them drink in vessels of gold, each of a different pattern, and there was abundance of royal wine, which each might drink or let alone at his pleasure. *Esther 1: 1-8.*

2. Also Vashti the queen made a feast for the women in the royal house. On the seventh day of the king's feast, when the heart of the king was merry with wine, he commanded the seven chamberlains that ministered in his presence to bring Vashti the queen before the king, with the crown royal, to show the peoples and the princes her beauty; for she was fair to look upon. But Queen Vashti refused to come at the king's commandment by the chamberlains; therefore was the king very wroth, and his anger burned in him. And he said to the wise men, What shall we do to Queen Vashti according to law, because she hath not done the bidding of the king? *Esther 1: 9-15.*

3. And one answered before the king and princes. Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the peoples that are in all the provinces of King Ahasuerus. For this deed of the queen will come abroad to all women, to make their husbands contemptible in their eyes, when it shall be reported: King Ahasuerus commanded Vashti the queen to be brought in before him, but she came not. And this day will the princesses of Persia and Media, who have heard of it, report it to all the king's provinces.



So will there arise much contempt and wrath. If it please the king, let there go forth a royal commandment from him, that Vashti come no more before Ahasuerus. And let the king give her royal estate to another that is better than she. And when the king's decree shall be published in all the kingdom, all the wives will give to their husbands honor, both to great and small. And the saying pleased the king and princes, and so he did. And he sent letters to every province and people according to their language, that every man should bear rule in his own house. *Esther 1:16-22.*

*Pictures.* Wilde, 529, 530.

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## 5 46. MORDECAI AND ESTHER. *Esther 2.*

4. When the king's decree had been carried out and his anger had been pacified, his servants said to him, Let the king appoint officers in all the provinces of the kingdom, that they may gather all the fair young virgins to the palace, to the house of the women. And let the maiden that pleaseth the king be queen instead of Vashti. And the thing pleased the king, and he did so. There was a Jew in the palace, whose name was Mordecai. He had been carried from Jerusalem with the captives, whom the king of Babylon had carried away. He had brought up Esther, his uncle's orphan daughter; and the maiden was fair and beautiful. When her father and mother were dead, Mordecai took her for his own daughter. *Esther 2:1-7.*

5. So it came to pass, when the king's commandment and his desire was heard, and when many maidens were gathered together in the king's palace, that Esther was taken into the king's house in care of the keeper of the women. And the maiden pleased the keeper, and she obtained kindness of him, and he speedily gave her every-

thing she required, and the seven maidens who were best suited to be given her out of the king's house. And the keeper removed her and her maidens to the best place in the house of the women. Esther had not made known her people nor her kindred; for Mordecai had charged her that she should not make it known. And Mordecai walked every day before the court of the women's house, to know how Esther did, and what would become of her. *Esther 2:8-11.*

6. The maidens spent a year in preparing themselves with oil of myrrh and sweet odors; and by this time Esther had obtained favor in the sight of all them that looked upon her. So when it came the turn of Esther to be taken into the royal house, the king loved her above all the women; and she obtained favor and kindness in his sight more than all the virgins. And he set the royal crown upon her head, and made her queen in place of Vashti. And the king made a great feast for Esther to all his princes and servants, and gave gifts according to the bounty of the king. And while the virgins were gathering for the feast, Mordecai was sitting at the king's gate; and he heard two of the king's chamberlains, who were angry, plotting to lay hands on the king. He told Esther what he had heard, and Esther told the king in Mordecai's name. When inquiry was made, the report was found to be true, and the men were both hanged on a tree; and it was written in the Book of the Chronicles before the king. *Esther 2:12-23.*

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## 5 47. HAMAN'S INTRIGUE. *Esther 3.*

7. There came a time when the king wished to set one of his princes over all the others; and Haman was chosen to be so advanced. All the king's servants bowed down and did reverence to Haman, for the king had so

commanded concerning him. But Mordecai bowed not down, nor did him reverence. Then the king's servants said to Mordecai, Why dost thou transgress the king's command? Now when they spoke daily to him and he hearkened not, they told Haman, to see what would happen, for Mordecai had told them that he was a Jew. And when Haman saw that Mordecai bowed not down, nor did him reverence, then was Haman full of wrath. But he scorned to lay hands on Mordecai alone when he learned that he was a Jew; but he sought rather to destroy all the Jews that were in the whole kingdom of Ahasuerus, and Mordecai with them. *Esther 3:1-6.*

8. And Haman said to King Ahasuerus, There is a certain people scattered abroad and dispersed among the peoples in all the provinces of thy kingdom; and their laws are different from those of every people; neither do they keep the king's laws; therefore it is not for the king's profit to bear with them. If it please the king, let it be written that they be destroyed. Let me allow ten thousand talents of silver to those who have the business in hand to bring the rest of their property into the king's treasury. And the king took his ring from his finger, the seal of his authority, and gave it to Haman, the Jews' enemy. And he said to Haman, The silver is given to thee, and the people also, to do with them as it seemeth good to thee. *Esther 3:7-11.*

9. Then were the king's scribes called, in the first month on the twentieth day. And there was written according to all that Haman commanded to the king's governors and princes in their own language. It was written in the name of Ahasuerus, and sealed with the king's ring. And the letters were sent by postmen into all the king's provinces to destroy, to slay, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month; and to take the spoil of them for a prey. A copy of the decree was published to all the

peoples, that they should be ready at that day. The postmen went forth in haste by the king's command, and the decree was given out in the king's palace of Shushan. And the king and Haman sat down to drink; but the city was perplexed. *Esther 3:12-15.*

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#### 5 48. THE RESOLUTION OF QUEEN ESTHER. *Esther 4.*

10. Now when Mordecai knew all that was done, he rent his clothes and put on sackcloth and ashes, and went out into the midst of the city, and cried with a loud and bitter cry. And he came even before the king's gate. For no one was permitted to enter the king's gate clothed with sackcloth. And in every province where the king's decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing. And sackcloth and ashes were spread over many. *Esther 4:1-3.*

11. Esther's maidens and chamberlains came and told her; and the queen was exceedingly grieved; and she sent clothing to Mordecai to replace his sackcloth, but he received it not. Then Esther called for one of the king's chamberlains who had been appointed to attend upon her, and sent him to Mordecai, to know what this was, and why it was. And Mordecai told him of all that had happened to him, and the exact sum of money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them. Also he gave him the copy of the writing of the decree that was given out in Shushan to destroy them, to show it to Esther, and to declare it to her, and to charge her that she should go in to the king, to make supplication to him, and to make request before him, for her people. *Esther 4:4-8.*

12. The chamberlain came and told Esther the words of Mordecai. Then Esther gave him a message to Mordecai, saying, All the king's servants, and the people of

the king's provinces do know that whosoever, whether man or woman, shall come to the king into the inner court, who is not called, there is one law for him, that he be put to death, except those to whom the king shall hold out the golden sceptre, that he may live. But I have not been called to come in to the king these thirty days. And they told to Mordecai Esther's words. Then Mordecai returned answer to Esther, Think not that thou shalt escape; for if thou hold thy peace at this time, relief and deliverance shall arise from another place, but thou and thy father's house will perish. And who knoweth whether thou art not come to the kingdom for such a time as this? Then Esther bade them return answer to Mordecai, Go, gather together all the Jews that are in Shushan, and fast ye for me, and neither eat nor drink three days, night nor day. I also and my maidens will fast in like manner; and so will I go in to the king, which is not according to law; and if I perish, I perish. So Mordecai went his way, and did according to all that Esther had commanded him. *Esther 4:9-17.*

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## 5 49. THE ADVENTURE OF QUEEN ESTHER. *Esther 5.*

13. Now it came to pass on the third day of the Jews' fasting, that Esther put on her royal apparel, and stood in the inner court of the king's house; and the king sat upon his royal throne opposite the entrance of the royal house. When the king saw Esther the queen standing in the court, she obtained favor in his sight, and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near and touched the top of the sceptre. Then said the king to her, What wilt thou, Queen Esther? What is thy request? It shall be given thee even to the half of the kingdom. And Esther said, If it seem good to the king, let the king and Haman come



this day to the banquet that I have prepared for him.  
*Esther 5:1-4.*

14. Then the king said, Cause Haman to make haste, that it may be done as Esther hath said. So the king and Haman came to the banquet that Esther had prepared. And the king said to Esther at the banquet of wine, What is thy petition? and it shall be granted thee; and what is thy request? even to the half of the kingdom it shall be performed. Then answered Esther, and said, My petition and my request is: If I have found favor in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said.  
*Esther 5:5-8.*

15. Then went Haman forth that day joyful and glad of heart; but when Haman saw Mordecai in the king's gate, that he stood not up nor moved for him, he was filled with wrath against Mordecai. Nevertheless Haman refrained himself, and went home. And he sent and fetched his friends and his wife. And Haman recounted to them the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. Haman said moreover, Yea, Esther the queen did let no man come in with the king to the banquet which she had prepared but myself; and to-morrow also am I invited by her together with the king. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate. Then said his wife and all his friends to him, Let a gallows be made fifty cubits high, and in the morning speak thou to the king that Mordecai be hanged thereon; then go thou in merrily with the king to the banquet. And the thing pleased Haman; and he caused the gallows to be made. *Esther 5:9-14.*



5 50. THE DEFEAT OF HAMAN. *Esther* 6; 7.

16. On that night the king did not sleep well, and he commanded to bring the Book of the Chronicles, and they were read before the king. And it was found written, that Mordecai had told of the two king's chamberlains who had sought to lay hands on King Ahasuerus. And the king said, What honor and dignity hath been bestowed on Mordecai for this? His servants said, There is nothing done for him. And the king said, Who is in the court? Now Haman was come into the outward court of the king's house to speak to the king to hang Mordecai on the gallows which he had prepared for him. And the king's servant said to him, Behold, Haman standeth in the court. And the king said, Let him come in. So Haman came in. And the king said to him, What shall be done to the man whom the king delights to honor? Now Haman said in his heart, To whom would the king delight to do honor more than to myself? So he said, For the man whom the king delights to honor let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon; and let the horse and the apparel be delivered to the hand of one of the king's most noble princes that he may array the man therewith, whom the king delights to honor, and cause him to ride on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honor. *Esther* 6: 1-9.

17. Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew that sitteth at the king's gate; let nothing fail of all that thou hast spoken. Then took Haman the apparel and the horse, and arrayed Mordecai, and caused him to ride through the street of the city, and proclaimed before him, Thus shall it be done to the man whom the king delighteth to honor. And Mor-

decai came again to the king's gate. But Haman hasted to his house, mourning and having his head covered. And Haman recounted to his wife and all his friends everything that had befallen him. Then said his wise men and his wife, If Mordecai, before whom thou hast begun to fall, be of the seed of the Jews, thou shalt not prevail against him. While they were yet talking with him, came the king's chamberlains, and hasted to bring Haman to the banquet that Esther had prepared. *Esther* 6: 10-14.

18. So the king and Haman came to the banquet with Esther the queen. And the king said again on the second day of the banquet, What is thy petition, Queen Esther? and it shall be granted thee; and what is thy request? even to the half of the kingdom it shall be performed. Then Esther the queen said, If I have found favor in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request; for we are sold, I and my people, to be destroyed, to be slain, and to perish. Then said Ahasuerus to Esther the queen, Who is he, and where is he that durst presume in his heart to do this? And Esther said, An adversary and an enemy, even this wicked Haman. Then Haman was afraid before the king and the queen. And the king arose in his wrath from the banquet. And Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king. Then said one of the king's chamberlains that were before the king, Behold the gallows fifty cubits high, which Haman made for Mordecai, who spake good for the king, standeth in the house of Haman. And the king said, Hang him thereon. So they hanged Haman on the gallows that he had prepared for Mordecai. Then the king's wrath was pacified. *Esther* 7.

*Picture.* Wilde, 630.

5 51. THE HONOR OF MORDECAI. *Esther* 8.

19. On the same day with the fall of Haman, the king Ahasuerus gave the house of Haman, the Jews' enemy, to Esther the queen. In the meantime Esther had told the king what Mordecai was to her, and that she had been brought up in his house. And Mordecai was brought in to the presence of the king. And the king took off his ring, which he had taken from Haman, and he gave it to Mordecai. And Esther set Mordecai over the house of Haman, which now belonged to her. *Esther* 8:1, 2.

20. And Esther spoke yet again before the king, and fell down at his feet, and besought him with tears. Then the king held out to Esther the golden sceptre. So Esther arose, and stood before the king. And she said, If it please the king, and if I have found favor in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman, which he wrote to destroy the Jews that are in all the king's provinces; for how can I endure to see the evil that shall come to my people? Or how can I endure to see the destruction of my kindred? Then the king Ahasuerus said to Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid hands upon the Jews. Write ye also concerning the Jews, as it pleaseth you, in the king's name, and seal it with the king's ring; for writing which is written in the king's name, and sealed with the king's ring, may no man reverse. *Esther* 8:3-8.

21. Then were the king's scribes called in the third month and the twenty-third day. And it was written according to all that Mordecai commanded to the Jews and to the governors and princes of the hundred and twenty-seven provinces in their own languages. And he wrote in the name of Ahasuerus, and sealed it with the king's

ring, and sent letters by postmen on horseback riding on swift steeds used in the king's service.

In these letters the king granted the Jews in every city the right to gather themselves together, and to stand for their life, to destroy, to slay and to cause to perish, all the power of the people and the province that would assault them, their little ones and their women, and to take the spoil of them for a prey, upon one day in all the provinces of King Ahasuerus, upon the thirteenth day of the twelfth month. And this decree was published in all the provinces by postmen riding on swift steeds pressed on by the king's command. And Mordecai went out from the presence of the king in royal apparel of blue and white, with a great crown of gold, and with a robe of fine linen and purple. And the city shouted and was glad. And the Jews had light and gladness and joy and honor in every province and city where the king's decree came. And many among the peoples of the land became Jews; for the fear of the Jews had fallen upon them. *Esther 8:9-17.*

*Picture. Wilde, 622, 623.*

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## 5 52. SORROW CHANGED TO GLADNESS. *Esther 9; 10.*

22. The day drew near when the king's decree was to be put in execution; and the Jews' enemies had hoped to rule over them. But on the contrary, the Jews had rule over them that hated them. The Jews gathered in the cities to lay hands on such as sought their hurt. And no man could withstand them; for the fear of them was fallen upon all the peoples. And the king's governors and princes helped the Jews; because the fear of Mordecai was fallen upon them. For Mordecai was great in the king's house; and his fame went throughout all the provinces; for the man Mordecai waxed greater and

greater. And the Jews smote all their enemies with the stroke of the sword; and they did what they would to them that hated them. And the ten sons of Haman, the Jews' enemy, they slew; but on the spoil they laid not hands. *Esther 9:1-10.*

23. So on the thirteenth day of the twelfth month the Jews in all the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew them that hated them; but on the spoil they laid not their hands. And the fourteenth day they rested, and made a day of feasting and gladness, a good day, and a day of sending of gifts one to another. *Esther 9:11-19.*

24. And Mordecai wrote these things, and sent letters to all the Jews that were in all the provinces of the King Ahasuerus, both near and far, bidding them keep the fourteenth and fifteenth day of the twelfth month, yearly, as the days wherein the Jews had rest from their enemies, and the month which was turned from sorrow to gladness, and from mourning into a good day; that they should make them days of feasting and gladness, and of sending portions one to another, and gifts to the poor. And the Jews undertook to do as they had begun, and as Mordecai had written to them.

As Haman had cast the lot (called Pur) against them to consume them, and by the king's command it had fallen on his own head, they called these days Purim. The Jews ordained, and took upon them and upon their children, that they should keep these two days every year; and that these days should be remembered and kept through every generation, and in every family, province and city; and that the feast of Purim should not fail from among the Jews, nor the remembrance of them perish from their seed. *Esther 9:20-32.*

# GRADED BIBLE STORIES

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*Sixth Grade*









WILDE'S BIBLE PICTURES. 525.

DANIEL IN THE DEN OF LIONS

BRITON RIVIERE.

## *Sixth Grade*

### I: TALES OF THE KINGS

A king is a common man put in a place of power and responsibility. He still remains the man he was in character, unless he gives himself to God and so is changed when he becomes king.

A few incidents from the lives of the great kings, David and Solomon, are used here for the instruction which they can give us in dealing with instances arising in our own life. The proper order is to find the instance first, with the help of the teacher or others; then discover the common principle in our instance and the Bible story, and finally to see what the principle led to in the story, and so help to an understanding of one's own instance.

#### 6 1. NATHAN'S PARABLE. 2 *Samuel* 12:1-15.

A sin is always a sin against somebody, and it looks different to that person from what it does to the sinner. It is helpful to get another case not our own, and see how it ought to be judged if we were not a party to it.

1. See how the prophet Nathan ingeniously got a judgment from David on a case somewhat like his own, but without being himself connected with it.

2. *The Story.* (a) After the death of Saul, David was king of Israel, and lived in Jerusalem. His general was Joab, and the army was at war with the Ammonites. One of his best soldiers was Uriah the Hittite. King David wanted Bathsheba, the wife of Uriah, for himself; but so long as the soldier lived he could not have her. So

he ordered Joab to put Uriah in the forefront of the battle, where he would be sure to be killed. In a few days Joab sent a messenger to the king saying, The enemy prevailed against us. And the shooters shot at thy servants from off the wall. And some of thy servants are dead; and thy servant Uriah the Hittite is dead also. Then David said, Let not this thing displease thee, for the sword devoureth one as well as another. Make thy battle stronger against the city, and overthrow it. But the thing that David had done displeased Jehovah. *2 Samuel 11:14-27.*

(b) And Jehovah sent the prophet Nathan to David, And he came to him and said, There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds; but the poor man had nothing save one little ewe lamb, which he had bought and nourished up; and it grew up together with him and with his children; it did eat of his own morsel, and drank of his own cup, and lay in his bosom, and was to him as a daughter. And there came a traveler to the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come to him, but took the poor man's lamb, and dressed it for the man that was come to him. *2 Samuel 12:1-4.*

(c) David's anger was greatly kindled against the man; and he said to Nathan, As Jehovah liveth, the man that hath done this is worthy to die; and he shall restore the lamb fourfold, because he did this thing, and because he had no pity. And Nathan said to David, Thou art the man. Thus saith Jehovah the God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul. Wherefore hast thou despised the word of Jehovah, to do that which is evil in his sight? Thou hast smitten Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. And David said to Nathan, I have sinned against Jehovah. And Nathan said to David, Jehovah also hath put away thy sin; thou

shalt not die; but because this deed has given great occasion to the enemies of Jehovah to blaspheme, thy child shall surely die. And Nathan went away to his house.  
2 *Samuel* 12: 5-15.

3. *Conclusion.* David did a great wrong, and had to suffer for it; but when the prophet rebuked him for it he confessed and was sorry.

4. *Text.* Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's. *Exodus* 20: 17.

5. *Picture.* Prayer: Nathan's Parable against David. Wilde, 483.

6. Tell one part of the story as vividly and accurately as may be. Have it told by members of the class until it is well known by all, and then select a subtitle for the part. Treat each of the three parts in the same way. Then have the whole story told, and a name chosen for it.

(a) What is the moral quality of David's treatment of Uriah? (b) What is the moral quality of the rich man's treatment of the poor man? (c) What difference did it make to David's judgment if he was not a party to the case?

7. *Home Session.* The purpose of the home session should be made clear to both teachers and parents who are using these lessons for the first time. The Directions to Teachers and Parents at the beginning of this volume should be read carefully. Both parents and teachers need this book and also Book Two in order to help the pupil in recalling what has been taught in class.

The pupil will tell the story, and present the conclusion, text, and picture. The scripture passage should be read aloud, and the notebook should be written up.



## 6 2. SHIMEI'S RAILING AND CONFESSION. *2 Samuel* 16:5-14; 19:16-23; *1 Kings* 2:36 ff.

Most people have at some time spoken rashly or acted foolishly from ill-temper or unjust prejudice. It will not be difficult to recall such an instance, and it will serve to give meaning to this story. Instead of getting angry, it is far better to let foolish and ill-tempered behavior in others alone to stand or fall on its merits, rather than to have both parties acting foolishly.

1. The moral impression which the story should create is of a man who is great enough to ignore petty abuse and see that such things have to be met with in life, but if they are let alone they will right themselves in time.

2. *The Story.* (a) When David was old, his son Absalom made a secret plot to get himself made king. David loved Absalom, and when he heard of it, he said to his servants who were with him in Jerusalem, Arise, and let us flee; for else none of us shall escape from Absalom. And all the country wept with a loud voice. And the king and the people passed over toward the way of the wilderness. And behold, there came out thence a man of the family of Saul, whose name was Shimei. And he cast stones at David and at the servants and people who were with him. And he railed at the king, saying, Begone, begone, thou man of blood, and base fellow. Jehovah hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned. And Jehovah hath delivered the kingdom into the hand of Absalom thy son. *2 Samuel* 15:14; 16:5-8.

(b) Then said Abishai, Why should this dead dog curse my lord the king? Let me go over, I pray thee, and take off his head. But the king said, If he curseth because Jehovah hath said to him, Curse David, who then shall say, Wherefore hast thou done so? And David said, Behold, my own son is seeking my life. How much

more may this Benjamite now do it? Let him alone, and let him curse, for Jehovah hath bidden him. So David and his men went by the road. And Shimei went along on the hillside over against him, and railed as he went, and threw stones and dust at him, until the king and the people became weary, and stopped to refresh themselves. 2 *Samuel* 16:9-14.

(c) David and his people crossed the Jordan that night, and before Absalom tried to follow him, David had gathered an army of seasoned soldiers in the wilderness. When at last the army of Absalom arrived they were cut to pieces in the forest. Absalom was slain, and David returned toward Jerusalem by the same way he had gone out; and was welcomed back by the men of Judah. Among them came Shimei to meet the king, and there were a thousand men of Benjamin with him, besides many servants of the house of Saul. And Shimei crossed over Jordan to meet the king, and fell down before him and said, Let not my lord impute iniquity to me, neither do thou remember that which thy servant did perversely the day that my lord the king went out from Jerusalem, for thy servant doth know that I have sinned. Therefore, behold, I am come this day, the first of all my tribe to meet my lord the king. And the king's servant said, Shall not Shimei be put to death, because he cursed Jehovah's anointed? But David said, No man shall be put to death in Israel this day. I am this day king over Israel. And to Shimei he said, Thou shalt not die.

3. *Conclusion.* David remembered his own sin, and was willing to forgive a man who abused him, because he believed it was God's punishment.

4. *Text.* Be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you. *Ephesians* 4:32.

5. The teacher who is not accustomed to this series of lessons or this method should study carefully the Di-

rections for Teachers and Parents and also the manual of Oral Religious Teaching.

Do not read the lesson to the class, but tell one part of the story freely and then call for two or three pupils to tell it in the same way until they all know the part well. Select a subtitle for the part and place it on the board. Then treat the second and the third parts in the same way. Give them the conclusion and drill them on the text, and select a title for the whole story.

(a) When David fled from Jerusalem what unpleasant incident occurred? (b) How did the king deal with the offender? (c) What was the result when Shimei came to his senses?

If the class period is long enough to permit of it there should be at each time a review or retelling of the previous lesson. Usually the best time for such review is after the regular lesson for the day, so as not to dull the keen edge of interest in the new presentation.

6. *Home Session.* The home session is a serious attempt to secure coöperation between the school and the home. The system of teaching can not be a complete success without earnest work in the home session. The pupil is to tell the story as it was taught in the class including the conclusion and the text. The scripture passage is to be read aloud, and the notebook is to be prepared with the reference, the outline of the lesson, the conclusion, and text.

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### 6 3. SOLOMON'S WISE JUDGMENT. 1 *Kings* 2: 36-46; 3: 16-28.

Whether it be the case of a king or of any other person, the quality most often needed and most important for competent action is sound judgment. When judgment falters it may be due to ignorance, or undue prejudice, or inexperience, but the results are always bad. Solomon

was called the wise man, because he sought and obtained wisdom from God, to whom all may go.

1. The following well-known incident is often referred to, and it illustrates well Solomon's need of wisdom, and the fact that God gave him wisdom when he really desired it and acknowledged his need of it.

2. *The Story.* (a) When Solomon the son of David was king in Jerusalem in place of his father, he made Shimei build a house in Jerusalem, and forbade him ever to leave the city, because he had abused King David his father. After three years Shimei went away from Jerusalem, without permission, to bring back two runaway servants from Gath. When Solomon heard of this disobedience he ordered him to be slain. In this possibly Solomon was not as wise as his father had been; but the young king was obliged to judge many things and act with what wisdom he had. And Solomon loved Jehovah and walked in the statutes of his father David; and when he was permitted to ask God for the one thing which he desired most, he asked for wisdom, that he might rightly decide all the troublesome cases which arose among the people; and Jehovah granted his request. *1 Kings 2: 36-46.*

(b) One of these troublesome cases was a dispute between two women about a child. These women lived and slept in the same room, and each had an infant son only a few days old. One of them said to the king, This woman's child died in the night, because she lay upon it. And she arose at midnight, and took my son from beside me while I slept, and laid her dead child in my bosom. And when I arose to feed my child, behold, it was dead. But when I looked at it in the morning, it was not my son. And the other woman said, Nay; but the living is my son, and the dead is thy son. And the first woman said, No; but the dead is thy son and the living is my son. Thus they spoke before the king. *1 Kings 3: 16-22.*

(c) Then said the king, the one saith, This is my son that liveth, and thy son is dead. And the other saith, Nay; but thy son is the dead, and my son is the living. And the king said, Fetch me a sword. And they brought a sword before the king. And the king said, Divide the living child in two, and give half to the one and half to the other. Then said the woman whose the living child was unto the king, for her heart yearned over her son, Oh, my lord, give her the living child, and in no wise slay it. But the other said, It shall be neither mine nor thine; divide it. Then the king said, Give her the living child, and in no wise slay it; she is the mother of the child. And all Israel heard of the judgment which the king judged; and they feared the king; for they saw that the wisdom of God was in him, to do justice. 1 Kings 3:23-28.

3. *Conclusion.* King Solomon needed wisdom to rule Israel, and when he asked God for it, it was given him, and the people believed in him.

4. *Text.* If any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him. James 1:5.

5. *Picture.* Doré: Judgment of Solomon. Wilde, 628.

6. Let the parts of the story be told and retold in the usual way; and let the subtitles and name be chosen. It is not desirable to branch out from the material here given, and add other historical or religious matter. As much is given here as can be used to advantage, and the effect of more will be to diminish the impression.

(a) How did King Solomon deal with Shimei? What was his one request from God when he became king?

(b) What was the difficulty about judging the case of the right mother? (c) What fact in human nature did the king rely on to give him the truth?

7. *Home Session.* The sixth grade pupil will report the lesson at home as it was taught in the class for the



double purpose of contributing something to the pleasure and instruction of the family and to confirm and clarify his own memory of it. The conclusion, text, and picture, are also to be presented. The scripture passage is to be read aloud, and the notebook is to be prepared.

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6 4. THE RICHES OF SOLOMON. 1 *Kings* 7: 1-12; 10: 11-22.

Is there any reason why a ruler should live in greater magnificence than other people? It is an ancient fallacy that rulers and dignitaries should be extravagant. They could formerly do it by taxing the people. That power is now reduced, so that in democracies the abuse is being overcome. But there is still a task awaiting the next generation to suppress public extravagance.

1. In the last lesson we saw how King Solomon became famous for his wisdom. He was also famous for his wealth.

2. *The Story.* (a) King Solomon made a navy of ships on the shore of the Red Sea, in the land of Edom. And he got sailors for this navy from Hiram king of Tyre, shipmen that had knowledge of the sea, who worked with his own men on the ships. And they sailed to Ophir, and fetched from there great quantities of gold for King Solomon. His ships also brought silver and ivory and apes and peacocks. The treasures for the beautifying of Solomon's capital came from lands so far distant that in those days it took three years to make a single voyage and return.

(b) Solomon built a great house for himself. The foundation was of costly stones twelve or fifteen feet in length, hewn according to measure. The house was a hundred and fifty feet in length and seventy-five in



breadth. There were cedar beams and cedar floors and rows upon rows of cedar pillars all brought from the forests of Lebanon. There was a porch of judgment where the king sat to hear cases brought for his decision; there was his own private residence, and another for the queen. All these were finished with staircases and railings made of rich alghum wood brought overseas in his ships. And more splendid by far than this house of the forest of Lebanon was Solomon's temple built in Jerusalem, for public worship, out of his great wealth.

(c) Every year there came into the treasury of Solomon an amount of gold which almost passes belief. The traffic of the merchants and the voyages of the traders and the tribute of many kings brought loads of gold. Visiting kings and queens and princes brought him presents of fabulous value. The greatest of these was brought by the queen of Sheba. She gave the king a hundred and twenty talents of gold, and spices a great store, and precious stones. He made two hundred small shields and three hundred large ones, each containing three pounds of beaten gold, for the decoration of his house. He had a throne of ivory overlaid with the finest of gold, and with carved lions on either side; and there were twelve carved lions guarding the six steps in front. All king Solomon's drinking vessels, and all the dishes in his house, were of gold. None were of silver; it was accounted as nothing in the days of Solomon.

3. *Conclusion.* Part of the greatness of King Solomon consisted in the barbaric splendor of wealth, which was of no use except to make the world wonder.

4. *Text.* What must we do that we may work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. *John 6:28, 29.*

5. *Pictures.* Melville: Presents for King Solomon. Wilde, 619. Nast: Riches of Solomon. Wilde, 588.

6. The parts of the description of Solomon's wealth should be told and reproduced in the same manner as the stories, and the analysis also made with a title and three subtitles. Few explanations are needed. A talent of gold was something over \$1,500; but gold was mostly owned by kings, and not by common people.

Make a small outline map of King Solomon's dominion, between the Nile and the Euphrates rivers, and between the Mediterranean and Red Seas. Generally the map work had better be done at home. Maps may be found in the back of some Bibles, from which the drawings can be made.

(a) By what transportation did Solomon gather wealth from foreign countries? (b) What buildings did Solomon erect? (c) The nature and sources of the king's presents?

Assign for preparation and review at the next period the four lessons of the sixth grade now covered. In order to get a proper review of these stories at home it is necessary for the parents to have in hand a copy of this book.

7. *Home Session.* The story of Solomon's riches as taught in class is now to be presented at home, together with the conclusion, text, pictures and map. The scripture passages are to be read aloud, and the whole subject dealt with in informal discussion. The notebook is to be prepared with references, outline, conclusion, text, pictures, and map.

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## 6 5. TALES OF THE KINGS. REVIEW.

By this system of Bible teaching frequent reviews are necessary. The value of the scripture stories depends mainly on their permanence in the memory, not merely by the fact that one knows them, but by the influence which they have in character-building by furnishing sug-

gestive examples and principles. In a way they become the light of life for us.

The first four lessons in the sixth grade, namely, the Tales of the Kings, are set for review at this period. Do not overlook details or omit texts and conclusions. They all help to give the mind that furnishing with which it can meet its own spiritual needs.

*Home Session.* The session at home affords an opportunity always needed to perfect the mastery of the last series of stories. It also affords subjects and time for those needed conversations in the home which will be longest remembered by those who get the benefit of them. It is the purpose of the home session to reinstate home conversations, which have so largely been crowded out by the pressures of modern life.

## II: TALES OF THE PROPHETS

A prophet is a common man who has become a man of God, and because he has become a man of God he has ceased to be the common man that he once was. He has so given himself to God that God can speak through him.

Whenever one remembers himself and his own interest first, he is not wholly God's man. It is himself and his own interests that are always speaking. Nathan and John were prophets, because they were not mindful chiefly of their own interests, but each rebuked his king when the king did wrong, for the public good in spite of the danger of it.

Some of the prophets were much more completely given over to God than others. It is fitting that every one should be so far given to God that he can tell what the Spirit of God is bidding him do.

### 6 6. DECEIVING A PROPHET. 1 *Kings* 13.

What one wishes to do, it is easy to believe one may do. Lying prophets have always been misleading people. We are all in danger from them. The soundest judgment is the one closest to God, and most constantly obedient to his will.

1. See in this story how even a prophet was misled by another man who called himself a prophet. They were both prophets, but poor ones because they could depart from the will of God.

2. *The Story.* (a) When Solomon died, his kingdom was divided. Jeroboam was made king of Israel in Ephraim, but he was not king in Judah. And behold, there came a man of God out of Judah by order of

Jehovah; and he came to Bethel where Jeroboam was standing by the altar to burn incense. And he cried against the altar, because Jehovah did not approve of a king not of the house of David, nor an altar at Bethel and not at Jerusalem. And he said, O altar, altar, thus saith Jehovah, A son of the house of David shall sacrifice upon thee the priests that burn incense upon thee. And when Jeroboam put forth his hand toward the prophet saying, Lay hold on him, his hand dried up so that he could not draw it back again. And the king said to the man of God, entreat now the favor of Jehovah, and pray for me, that my hand may be restored. And he did so, and the king's hand was restored as it was before. And the king said, Come home with me and refresh thyself, and I will give thee a reward. But the prophet said, Jehovah hath forbidden it. And he went away.

(b) Now there dwelt an old prophet in Bethel, and his son told him what the man of God had done. And the old prophet went after the man of God, and found him, and said, Come home with me and eat bread. But he answered, The word of Jehovah to me was, Thou shalt eat no bread nor drink water there. But the old prophet said, I also am a prophet, as thou art; and an angel spoke to me by the word of Jehovah, saying, Bring him back with thee into the house, that he may eat bread and drink water. But he lied to him. So the man of God believed him and went back with him, and ate bread in his house, and drank water. 1 *Kings* 13:1-19.

(c) And as they sat at meat, Jehovah spoke through the old prophet to the man of God from Judah, saying, Thou hast been disobedient to the mouth of Jehovah, and hast come back and eaten bread and drank water in the place of which he said, eat no bread and drink no water. Thy body shall not come into the sepulchre of thy fathers. And when he was gone, a lion met him in the way and slew him. And men passed by and saw the

body, and told it in the city, where the old prophet dwelt. And he said, It is the man of God who was disobedient to the mouth of Jehovah. Therefore hath Jehovah delivered him to the lion, which hath torn him and slain him. And he went and found the body of the man of God, and took it up and brought it back and buried it in his own grave. And he mourned over him as a brother. And he said to his sons, When I am dead, then bury me in the sepulchre with the man of God. Lay my bones beside his bones; for the saying which he cried against the altar at Bethel.

3. *Conclusion.* The man of God from Judah was hungry, and too easily believed what a man told him against the word which God had spoken to his own soul.

4. *Text.* It was said to me by the word of Jehovah, Thou shalt eat no bread nor drink water there. 1 Kings 13:17.

5. Let this tale of ancient prophets be taught in the usual way, reproducing the parts and naming them.

Note that Bethel in Israel was now an enemy country to Judah where the prophet lived.

At home make a small map showing Judah with its capital, Jerusalem, and Ephraim and the town of Bethel.

(a) What message did the prophet of Judah carry to Bethel? What was his danger there? (b) What word did he receive from the prophet who belonged at Bethel? (c) In what embarrassing position was the old Bethel prophet placed?

6. *Home Session.* Let the sixth grade pupil contribute this ancient story for the information of all at home, presenting the conclusion, text, and map. Let the scripture passage be read aloud. See that the notebook is prepared with the usual memoranda.



6 7. ELIJAH AT ZAREPHATH. 1 *Kings* 17.

In the regular course of life dangers sometimes arise. It is a great comfort at such times to have faith in God although we cannot foresee what he will do with us. Some instances of the Heavenly Father's care are needed to light up this dark subject, and this lesson will help to understand how complete his care is and how to profit by it.

1. There are two cases in this story to illustrate the fatherly care of God. One is his prophet, and one is a widow and her son in a foreign land where the name of Jehovah was not known.

2. *The Story.* (a) Elijah the Tishbite who was traveling in Gilead said to King Ahab, As Jehovah the God of Israel liveth, before whom I stand, there shall not be dew nor rain these years but according to my word. Then the word of Jehovah came to Elijah, saying, Get thee hence and turn eastward and hide thyself by the brook Cherith near the Jordan. Drink of the brook, and I have commanded the ravens to feed thee there.

So Elijah went and did according to the word of Jehovah. And the ravens brought him bread and meat in the morning and bread and meat in the evening; and he drank of the brook.

(b) And it came to pass after a while that the brook dried up because there was no rain in the land. And the word of Jehovah came to him saying, Arise, get thee to Zarephath in Sidon, and dwell there. Behold, I have commanded a widow there to sustain thee. So he arose and went, and when he came to the gate of the city, a widow was there gathering sticks. And he called to her, Fetch me, I pray thee, a little water, that I may drink. And as she was going to fetch it, he called to her and said, Bring me a morsel of bread in thy hand. And she said, As Jehovah thy God liveth, I have not a cake, but a handful of meal in a jar, and a little oil in the cruse.

And I am gathering a few sticks to prepare it for me and my son, that we may eat and die. And Elijah said, Fear not; go and do as thou hast said; but make me a little cake thereof first, and bring it forth to me, and afterward make for thee and for thy son. For thus saith Jehovah the God of Israel, The jar of meal shall not waste, neither shall the cruse of oil fail, until the day that Jehovah sendeth rain upon the earth. And she went and did according to the saying of Elijah; and she, and he, and her house did eat many days. The jar of meal wasted not, neither did the cruse of oil fail, according to the word of Jehovah, which he spake by Elijah. 1 *Kings* 17:8-16.

(c) And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. And she said to Elijah, What have I to do with thee, O thou man of God? Thou art come to me to bring my sin to remembrance, and to slay my son! And he said to her, Give me thy son. And he took him out of her bosom, and carried him up into the chamber, where he abode, and laid him upon his own bed. And he cried to Jehovah and said, O Jehovah my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried to Jehovah, and said, O Jehovah my God, I pray thee, let this child's soul come into him again. And Jehovah hearkened to the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child and brought him down out of the chamber into the house, and delivered him to his mother; and Elijah said, See, thy son liveth. And the woman said to Elijah, Now I know that thou art a man of God, and that the word of Jehovah in thy mouth is truth. 1 *Kings* 17:17-24.

3. *Conclusion.* Elijah the prophet was cared for in

the famine by Jehovah, who also provided for the widow and orphan of strangers.

4. *Text.* The woman said to Elijah, Now I know that thou art a man of God, and that the word of Jehovah in thy mouth is truth. 1 Kings 17:24.

5. *Picture.* Elijah at Zarephath. Wilde, 660.

6. After a unit has been clearly told by the teacher, have it reproduced by the pupils until it is well known to all. Name the part, and finally name the whole story.

Make a small outline map showing Gilead and Sidon, and locating Zarephath on the coast between Tyre and Sidon.

(a) After Elijah's warning message to the king how was he kept from starving in the famine? (b) What did he do when the brook went dry? What severe test did he put to the widow? What kept her from starving? (c) What other calamity befell her? How was it turned to good?

7. *Home Session.* The story is to be told in detail at home together with the conclusion, text, picture, and scripture reading. The notebook should be so prepared that it will serve as a help in the later reviews.

## 6 8. NAAMAN THE LEPER. 2 Kings 5.

It is in the spirit of the modern world to get prices and fees for everything. If the ancient man of God either Hebrew or Christian rendered any service it was not in the spirit of his religion to receive fees or compensations for it. A generous heart loves to do good without pay. Find some instance in point in local life with which to start this lesson.

1. Here is a case where the man of God would not receive reward even from a foreigner, and a servant was severely punished for asking a gift.

The best things in the world—health, sunlight, air, and water—are not to be bought with rich gifts.

2. *The Story.* (a) Naaman, the captain of the host of the king of Syria, was a great man with his master, and honorable, because by him Jehovah had given victory to Syria; he was also a mighty man of valor, but he was a leper. And the Syrians had gone out in bands and had brought away captive out of the land of Israel a little maiden; and she waited on Naaman's wife. And she said to her mistress, Would that my lord were with the prophet that is in Samaria! Then would he recover from his leprosy. And one went in and told the king, saying, Thus and thus said the maiden that is of the land of Israel. And the king of Syria said, Go now and I will send a letter to the king of Israel. And Naaman departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Israel saying, And now when this letter is come to thee, behold, I have sent Naaman my servant to thee, that thou mayest recover him of his leprosy. And when the king of Israel read the letter, he rent his clothes and said, Am I God, to kill and to make alive, that this man doth send to me to recover a man of his leprosy? But consider, I pray you, and see how he seeketh a quarrel against me. *2 Kings 5:1-7.*

(b) When Elisha the man of God heard it he sent to the king saying, Why hast thou rent thy clothes? Let him come now to me, and he shall know that there is a prophet in Israel. So Naaman came with his horses and chariots, and stood by the door of Elisha's house. And Elisha sent a messenger to him, saying, Go and wash in the Jordan seven times, and thy flesh shall come again to thee and thou shalt be clean. But Naaman was wroth and went away, and said, Behold, I thought he would surely come out to me and stand and call upon the name

of his God and wave his hand over the place, and recover the leper. Are not Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean? So he turned and went away in a rage. And his servants came near and said, My Father, if the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather then, when he saith to thee, Wash and be clean? Then went he down and dipped himself in Jordan seven times, according to the saying of the man of God; and his flesh came again like the flesh of a little child, and he was clean. *2 Kings 5:8-14.*

(c) Naaman returned to Elisha and said, Now I know that there is no God in all the earth, but in Israel; now therefore take a present of thy servant. But Elisha said, As Jehovah liveth, before whom I stand, I will receive none. And he urged him to take it, but he refused. Then Naaman asked for two mules' burden of earth, that at home he might offer upon it burnt-offerings to Jehovah. And Elisha said, Go in peace. So he departed from him a little way. But Gehazi said, I will run after him, and take somewhat of him. And when Naaman saw one running after him, he alighted and said, Is all well? And he said, All is well. My master hath sent me saying, Behold, even now there are come to me from the hill-country of Ephraim two young men of the sons of the prophets; give them, I pray thee, a talent of silver, and two changes of raiment. And Naaman said, Be pleased to take two talents, and two changes of raiment. And he laid them on two of his servants; and they bear them before him. And when he returned and Elisha asked him where he had been, he said, Nowhere. And Elisha rebuked him and said, The leprosy of Naaman shall be upon thee. And he went out from his presence a leper as white as snow. *2 Kings 5:15-27.*

3. *Conclusion.* The prophet of Jehovah had gifts



which were above the power of money to buy. Jehovah's best gifts are not sold for a price.

4. *Text.* Thy silver perish with thee, because thou hast thought to obtain the gift of God with money. *Acts 8:20.*

5. Teach the parts of this story in the usual way, throwing as much enthusiasm and dramatic skill into it as may be. Formulate with the class the name and subtitles. Bring the liberality of the prophet and the smallness of his servant into sharp contrast.

This lesson lends itself well to dramatic treatment.

Make a small map, showing Syria, or Aram, and its capital, Damascus, and also Samaria, where Elisha lived.

(a) How did the Syrian king hear of the prophet? What impression did the king of Israel get? (b) Who relieved the embarrassing situation? What displeased the captain? (c) How was he finally satisfied? How did a greedy servant meddle with the case?

6. *Home Session.* The story is to be told at home as it has been taught in class, together with the conclusion, text, and map. Let the scripture passage be read aloud, and the notebook written up in the usual way.

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## 6 9. HEZEKIAH AND THE PROPHET ISAIAH. *2 Kings 20.*

It appears that God often gives a favorable answer to the prayers of one who has faults of disposition and character. If he should not do so, who could offer effectual prayer? We all have our needs and anxieties, and it is right to pray about them. We may be sure that a loving Heavenly Father will deal kindly with us, even if our follies make us trouble.

1. Here is a case where God answered the prayer of a good man without saving him from the results of his vanity. Is not that his usual way?



2. *The Story.* (a) Hezekiah king of Judah was sick unto death. And Isaiah the prophet came to him and said, Thus saith Jehovah, Set thy house in order; for thou shalt die, and not live. Then he turned his face to the wall, and prayed to Jehovah, saying, Remember now, O Jehovah, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. And before Isaiah the prophet was gone out into the middle part of the city, the word of Jehovah came to him saying, Turn back, and say to Hezekiah, the prince of my people, Thus saith Jehovah, the God of David thy father, I have heard thy prayer, I have seen thy tears; behold, I will heal thee; on the third day thou shalt go up to the house of Jehovah. And I will add to thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake. And Isaiah said, Take a cake of figs, and lay it on the boil, that he may recover. *2 Kings 20:1-7.*

(b) And Hezekiah said to Isaiah, What shall be the sign that Jehovah will heal me, and that I shall go up to the house of Jehovah the third day? And Isaiah said, This shall be the sign to thee from Jehovah, that Jehovah will do the thing that he hath spoken; shall the shadow go forward ten steps, or go back ten steps? And Hezekiah said, It is a light thing for the shadow to decline ten steps; nay, but let the shadow return backward ten steps. And Isaiah the prophet cried to Jehovah; and he brought the shadow ten steps backward, by which it had gone down on the dial of Ahaz. *2 Kings 20:8-11.*

(c) And Berodach-baladan king of Babylon heard that Hezekiah king of Judah was sick, and he sent letters and a present to him. And Hezekiah harkened to the messengers from Babylon, and showed them all the house, and his precious things, the silver and the gold, and the spices, and the precious oil, and the house of his

armor and all his treasures; there was nothing in his house nor in all his dominion that Hezekiah showed them not. Then came Isaiah the prophet to King Hezekiah and said, Whence came these men, and what have they seen? And Hezekiah said, They came from a far country, even from Babylon. All that is in my house have they seen; there is nothing among my treasures that I have not showed them. And Isaiah said to Hezekiah, Hear the word of Jehovah. Behold, the days come, that all that is in thy house and that which thy fathers have laid up in store to this day shall be carried to Babylon; nothing shall be left, saith Jehovah; and thy sons shall be servants in the palace of the king of Babylon. Then said Hezekiah, Good is the word of Jehovah, which thou hast spoken, if peace and truth shall be in my days. *2 Kings 20: 12-18.*

3. *Conclusion.* King Hezekiah loved to live, and being a good man God answered his prayer for life; but that did not save him from the mistakes of his vanity in showing his treasures to the messengers of a foreign king.

4. *Text.* We know that God heareth not sinners; but if any man be a worshiper of God, and do his will, him he heareth. *John 9: 31.*

5. Teach the story in the usual way, using repetition to impress details, selecting title, and subtitles for the parts.

(a) What message did the prophet Isaiah bring to the sick king? (b) Note this example of the thinking of many ancient people about signs. (c) What form of flattery reached the king? What indiscretion did his vanity lead him into? With what promised result? Did the king have a proper care for those who should come after him? Name all the kings mentioned in the last two groups of lessons.

6. *Home Session.* The chief end aimed at is the

building of Christian character. To that end the help of the home and family is required in support of the work of the school. A means of furnishing this help has been provided in this home session. The basis of the session is the story which is to be told as it was taught in class, together with the conclusion, and text. Then the scripture passage is to be read aloud. The whole is to arouse interested discussion on whatever topics the parts suggest. See that the notebook is properly written up.

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## 6 10. THE POTTER'S VESSEL. *Jeremiah 18; 19; 20.*

The fate of Jerusalem which Isaiah announced to the king in the last lesson is again proclaimed here by the prophet Jeremiah. But even now the potter at his wheel can make a different vessel if his first form is marred. Our problem is to do the best we can with our own case as it now stands, and not merely let it go from bad to worse. God is never unfavorable to those who really wish to do his will.

1. This is a good illustration of the dramatic way in which the Hebrew prophets often present the word of Jehovah.

2. *The Story.* (a) The word of Jehovah came to Jeremiah, saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, says the prophet, and behold, he was making a work on the wheels. And when the vessel that he made of clay was marred in the hand of the potter, he made it again another vessel, as seemed good to the potter to make it.

Then the word of Jehovah came to me, saying, O house of Israel, cannot I do with you as this potter? saith

Jehovah. Behold, as the clay in the potter's hand, so are ye in my hand, O house of Israel. At the instant when I say of a nation, Break it down and destroy it, if that nation turn from their evil, I will repent of the evil I had thought to do to them. And at the instant when I say of a nation, Build it and plant it, if they do that which is evil in my sight and obey not my voice, then I will repent of the good wherewith I said I would benefit them. Say now to the men of Judah, Behold, I frame evil against you; return ye now every one from his evil way. For my people have forgotten me; they have burned incense to false gods.

Then the people said, Come let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come let us smite him with the tongue, and let us not give heed to any of his words.

(b) Then said Jehovah, Go and buy a potter's earthen bottle, and take of the leaders of the people, and of the elders of the priests; and go out to the valley of Hinnom and proclaim there the words that I shall tell thee.

And say, Hear ye the word of Jehovah, O kings of Judah and inhabitants of Jerusalem: Thus saith Jehovah of hosts, the God of Israel, Behold, I will bring evil upon this place, which whosoever heareth, his ears shall tingle. Because they have forsaken me, and have burned incense in this place to other gods that they knew not, and have filled it with the blood of innocents, and have built the high places of Baal, to burn their sons in the fire for burnt-offerings to Baal. Therefore I will cause them to fall by the sword before their enemies.

And Jehovah said, Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say to them, Thus saith Jehovah of hosts: Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again; and they shall bury it

in Topheth till there be no place to bury. Thus shall I do to this place and to the inhabitants thereof, even making this city as Topheth.

Then came Jeremiah from Topheth whither Jehovah had sent him to prophesy; and he stood in the court of Jehovah's house, and said to the people, Thus saith Jehovah of hosts, the God of Israel, Behold, I will bring upon this city and upon all its towns all the evil that I have pronounced against it; because they have made their neck stiff, that they may not hear my words.

(c) Then Pashur, the chief officer in the house of Jehovah, when he heard these things, smote Jeremiah the prophet, and put him in the stocks. And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks.

Then said Jeremiah, Thus saith Jehovah, Behold, I will make thee a terror to thyself and to all thy friends; and they shall fall by the sword of their enemies, and thine eyes shall behold it; and I will give Judah into the hand of the king of Babylon, and he shall carry them captive to Babylon, and shall slay them with the sword. Moreover, I will give the riches of this city, and all the gains thereof, and all the precious things and treasures of the kings of Judah will I give into the hand of their enemies; and they shall make them a prey, and take them and carry them to Babylon. And thou Pashur and all that dwell in thy house shall go into captivity; and thou shalt come to Babylon, and there thou shalt die, and there shalt thou be buried, thou and all thy friends, to whom thou hast prophesied falsely.

3. *Conclusion.* Jeremiah warned the people of Jerusalem of the calamities which their sin would bring upon them; but they set themselves against God, as if the clay should defy the potter.

4. *Text.* But now, O Jehovah, thou art our Father;



we are the clay, and thou art the potter; and we all are the work of thy hand. *Isaiah* 64:8.

5. Drill the pupils on each part in the usual way. Teach the kind of instruction belonging to each of the three kinds of Hebrew public men: law from the priest, counsel from the wise man, and the word of Jehovah from the prophet. *Jeremiah* 18:18.

Assign for preparation for the next period a review of the Tales of the Prophets, 6 6 to 6 10.

(a) Explain, Cannot I do with you as this potter? Explain, I will repent of the evil. (b) What did Jeremiah mean by breaking the bottle in Topheth (the city rubbish pile)? (c) How did it affect the prophet's message to put him in the stocks? Name all the prophets mentioned in this series of stories.

6. *Home Session.* It is well worth while to give time and attention necessary to get a full recital of the story of the Potter's Vessel, and the conclusion and text. Let the scripture passage be read aloud and also *Psalms* 2. See that the notebook is properly written up, and preparation made for the review of the next period including the last five lessons.

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## 6 11. TALES OF THE PROPHETS. REVIEW.

This period is set apart for a thorough review of the last group of stories just completed, namely, Tales of the Prophets, 6 6 to 6 10. They should have been previously rehearsed at home under the prompting of some one with a copy of this book in hand.

The stories should be told in review with readiness and completeness, and the titles and subtitles, as well as the conclusions and texts should be quite familiar.

Teachers are expected to correct errors of speech whenever they occur. If this is done quickly it will not



break the chain of thought, and it will soon establish habits of correct language expression.

Assign for preparation at home for the cumulative review of the next period the first two groups in the fifth grade.

*Home Session.* At this home session there should be a return to any points in the above review which are not perfectly mastered. But the main task of the period is to refresh the memory on the first two groups of lessons in the fifth grade, for the cumulative review of the next class period.

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## 6 12. THE LAND AND THE SOCIAL LIFE. REVIEW.

The cumulative review for the sixth grade provides for the complete recall of the fifth grade lessons, and the part assigned for this period is the first and second groups, namely, the Land and People, and the Social Life.

This material is not in story form, and for that reason it may require more detailed review in order to keep it fresh in the memory. Extra time should be taken to recall this material if necessary. It may so happen that the number of periods available and the distribution of time may favor some other arrangement for this cumulative review. There is no objection to such adjustment as long as the review is carefully and effectively carried out. But it will pay far better to omit some of the new sixth grade work rather than to neglect the review which recalls and retains the work already done.

*Home Session.* This home session will no doubt be fully occupied in the perfecting of the two reviews of the last two periods, and the discussion of questions which arise in connection with them.

### III: THE HOME BACKGROUND OF JESUS

The first disciples did not discover their own spiritual needs until they had companied with Jesus long enough to know him, and to feel the power of his personality lifting them. It is for a like purpose that much effort is made in this course of lessons to get acquainted with Jesus. His challenging personality has to be effectively presented to young people before they can appreciate their own shortcomings and spiritual poverty. As they appreciate their own need more and more they come back to find their need met in deeper insight into the personality of Jesus.

In order to get a right first acquaintance with Jesus it is necessary to safeguard his humanness from those unnatural and unearthly impressions of him which are still common, although less frequently met now than formerly. It is for the purpose of presenting Jesus in his humanness and realness that a few pictures are given from his home background, from the village, the school, and the home, in which he grew up, and the manner in which he grew into the hearts of those who really knew him.

#### 6 13. THE SYNAGOGUE. *Acts 15:21; 13:15; Luke 4:16-30.*

1. It is not uncommon in some communities and for people to think of the church as the center of the religious life and sometimes of the social life of the neighborhood. In the time of Jesus there was no Christian church, but the Jews had something like it, and it may be that the early churches were patterned partly after this Jewish place of worship.

2. *The Presentation.* (a) A stranger coming for the first time into any Jewish village would notice on the highest spot a building called the synagogue. It contained one large room with seats and a partition separating the men from the women. Toward the back there was a platform with a reading desk in the middle, and farther back was the case or ark in which was kept the rolls of the law and the prophets. Wherever there were as many as ten devout Jews they were required to have a synagogue, but often it would be only a room in a private house.

Something like synagogues began to be common when the children of Israel were in captivity in Babylon, because there was no sacrifice or other symbol of worship there, and the reading of the law in the synagogue took the place of the priestly sacrifices. Those who returned to the Holy Land continued and strengthened the kind of religious worship used in the synagogues, because it seemed to them like a real worship and not a symbolism like the temple worship. In the time of Christ there were many synagogues in Jerusalem and in all the cities and small towns where any Jews were found.

(b) On the sabbaths and new moons and festival days, and also on market days which were the second and fifth days of the week, meetings were held in the synagogues. The first part of the service was worship, and consisted in the benediction and the creed followed by certain prayers and the Aaronic benediction (*Numbers* 6:24-26) by the priests. The second part of the service was teaching and was mainly for adults. It consisted first in the reading of set portions of the law by seven or more different men called out of the congregation for the purpose. After the reading of each verse in the Hebrew an interpreter who stood by the reader gave the same verse in the language of the people, which was Aramaic. After the law had been read, some one else stood on the platform and read from the prophets, after

which he sat down and delivered a sermon or talk, as Jesus did in the synagogue at Nazareth.

(c) The synagogue was not only a place of worship, and a place for the men and women to keep the law and the prophets freshly in their minds, but it was also the school where all the boys were required to attend from the age of six for a period of about ten years. The education of the Jews was not separate from their religion. They saw little reason for education except in the knowledge of God and in obedience to his law. The same building was a church and a school, the same men were leaders and teachers in both, and the same books, writings and papers were used in both. The people understood that the fear of Jehovah is the chief part of knowledge, and only the fools hate knowledge.

3. *Conclusion.* The real religious life of the Jews in the time of Christ centered in the worship of God and the teaching of the law in the little synagogue found in every neighborhood. This meant far more to them than the symbols and sacrifices at the great temple at Jerusalem.

4. *Text.* He came to Nazareth where he had been brought up, and he entered as his custom was into the synagogue on the sabbath day, and stood up to read. *Luke 4:16.*

5. *Picture.* A Jewish Synagogue. Wilde, 638.

6. The presentation here is done in the same way as in the case of the stories. At first it may require a little more preparation in order to have the material well in mind, but a little practise makes it easy.

(a) Where were the synagogues located? When did they begin to come into use? Why were they desired by devout Jews? (b) At what times were meetings held in the synagogues? What were the two main parts of the service? In what did the first part consist? What was the second part, and who conducted it? (c) What

use did the children have for the synagogue? What did education have to do with religion among the Jews?

7. *Home Session.* The presentation of this lesson by the sixth grade pupil in the home will be a real contribution to the knowledge and pleasure of all. It requires respectful attention and discussion. Let the scripture passages referred to be read aloud. See that the notebook is written up.

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## 6 14. THE SCHOOLS. *Deuteronomy 6:4-9; 11:18-22.*

1. There is no record of Jesus at school. But he followed the customs of his time and of his people. So if we may learn what the other boys in Nazareth did we shall know what Jesus did.

2. *The Presentation.* (a) There was really only one subject to be taught to the children of Jewish families. That subject was God and his law. The whole life of a Jew was a religious life; and his religion had two parts. One was to know God and the other was to serve him. The purpose of the law was to show how to serve God, both by observing all acts of reverence to God, and all deeds of righteousness or charity toward man.

The teaching began at home at the early age of three or even earlier. The mother taught the child to repeat verses of scripture and wise sayings of the rabbis. The father taught the child to read and sometimes to write the letters and words in the Hebrew, and to tell the same stories from the Old Testament that children are now taught. Great stress was laid on the exact memorizing of the scripture and the Talmud. It was believed that if the whole Talmud were destroyed any twelve of the learned rabbis would be able to restore it word for word from memory. The Talmud compares a good student to a well-plastered cistern, which would not let a single drop escape.



## 6 14. THE HOME BACKGROUND OF JESUS 163

(b) At the age of five the child began to study the Hebrew Bible at the third book, Leviticus. The father, or some hired tutor, attended to his instruction with great precision and regularity, at the same time continuing to teach by spoken word the wonderful tales of God's care for Israel. In every place where there were as many as twenty-five boys of school age, the people were bound to employ a schoolmaster for them, and as soon as the boys were six years old they were sent to the synagogue to school. The girls did not receive so much teaching and it was generally done at home.

(c) The school day was divided into three parts. One part was for the Bible, one for the Mishna, and one for the Talmud. In the first five years at the synagogue school the boys who showed the best minds were selected and given higher instruction in other parts of the Bible. At sixteen the best of them were sent to the academy, where a rabbi gave them the higher training to prepare them to be scribes or rabbis. In all these schools the teacher aimed to give both mental and moral training. They were taught to keep away from bad company, to curb angry feelings, even when wrong had been done to them, and not to show favoritism to each other. This was the kind of school in the synagogue at Nazareth where Jesus received his early training and instruction.

3. *Conclusion.* It was in the best kind of schools and under the finest moral training known to the ancient world that Jesus received his education.

4. *Text.* Show me thy ways, O Jehovah;  
Teach me thy paths.  
Guide me in thy truth, and teach me;  
For thou art the God of my salvation;  
For thee do I wait all the day.

*Psalms 25:4, 5.*



5. Give the class a clear oral presentation of one part, and secure a reproduction of it from two or three, choosing a subtitle for the part. Treat each of the three parts the same way, and then have the whole lesson given continuously by one pupil. Present the conclusion and text, and see that the pupils have the data with which to write up their notebooks.

(a) What subjects did the children study in the schools of Nazareth? What were they taught to do? Who taught them? (b) At what age did the formal study of the law begin? Where was the school held? (c) How was the day divided? What came next after the synagogue? Did Jesus go to school?

6. *Home Session.* Let the pupil present the material which has been given in class. Read the passages of scripture, and any other material which may be at hand on the subject of the synagogue schools. See that the notebook is properly prepared.

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## 6 15. THE NAZARETH HOME.

1. It will help one to picture in the imagination the human life of Jesus if one can know the kind of country, the kind of town, and the kind of home in which Jesus lived. It is the purpose of this study to furnish such knowledge.

2. *The Presentation.* (a) The home of Jesus was in the northern province of Galilee. In his day the hills and valleys of Galilee were very productive and were cultivated by a large population filling its 240 towns and villages. This we learn partly from the traditions of fruit and olive oil and grain and flax, and from the great number of rock-hewn cisterns, storehouses, and tombs, found in so many places in Galilee. The priests and the great rabbis counted the Galileans rough and quarrel-

some and prosperous, just as city people often think of the country folk. One of the proud sayings of the rabbis was, If any one wishes to be rich, let him go north; if he wishes to be wise, let him come south. When the Pharisees wanted to sneer at one of their number for siding with Jesus, they said, Art thou also of Galilee? Search and see that out of Galilee ariseth no prophet. And the first thing that Nathanael said when Philip told him about Jesus of Nazareth was, Can any good thing come out of Nazareth? This no doubt arose from the jealousy on the part of those who lived in Jerusalem, where the temple was, and where many of the famous doctors of the law spent most of their lives. But Nazareth was in better touch with the rest of the world than Jerusalem was. It lay on the great caravan road from Damascus to the sea. All races and kinds of people were passing and stopping there every week. Nazareth was also a priest station, where the priests lived when not on duty at the temple, or where they assembled to go together to Jerusalem when their turn came to serve in the temple.

(b) In the old days when one entered a Jewish town one felt himself to be in quite another world from that of the gentiles, on account of the clean and orderly streets, the strict building lines of the houses, the respectful manners and customs of the people, and most of all the good family life. The towns were built on hills for good drainage, and sanitary rules were strictly attended to. There could be no windows looking into courts or rooms of other houses. An outside stairway led to the flat roof, where the guest room or upper chamber was placed, so that the guest could go and come at pleasure without disturbing the family. In one of these decent and comfortable houses dwelt Joseph the carpenter of Nazareth and Mary his wife, with the oldest son Jesus and the younger children. It was no strange thing for such a family to deal justly, to love kindness, and to

walk humbly with God. That was the way the family of Joseph lived, and no doubt their neighbors lived in much the same way. It was here that the child Jesus grew and waxed strong, becoming full of wisdom; and the grace of God was upon him. *Luke 2:40.*

3. *Conclusion.* Jesus spent the first thirty years of his life in a good home where clean morality and high religious ideals were honored, and where human conditions of life were as favorable as were to be found anywhere in his day.

4. *Text.* Can any good thing come out of Nazareth? *John 1:46.*

5. The oral presentation of information is the simplest and easiest method, and if it is done effectively it is as permanent as any method. State the facts deliberately and clearly. Test the presentation by the reproductions that are secured. Help the class to make the outlines of the lesson.

(a) What did the Jerusalem Jews think of Galilee? What good things can be said about Nazareth in the time of Christ? (b) Compare an ancient Jewish town with a town of the gentiles. What is known about the family of Jesus.

6. *Home Session.* Another informing lesson is ready to be presented in the home session. Give it every attention. Discuss the various topics, and see that the notebook is properly written up.

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## 6 16. THE SCRIPTURES WHICH JESUS KNEW. *John 4:1-30.*

1. If the facts of our Bible which we love most were not written until after the time of Christ and his apostles, what scriptures did they have, and the men of God of still older times? Let us see.

2. *The Presentation.* (a) All those portions of our Bible which are contained in the New Testament were written a number of years after the time of Jesus. The writings which were the Holy Scriptures of his day were the books of the Old Testament about as we have them, except that they were not in the English language. The Hebrew books were divided into three groups, called the Law, the Prophets, and the Writings. Many of those books were not originally intended for us, but only for the people for whom they were written or first spoken. But they were valued more and more as they were read. Then they were copied and translated and read more and more. They were spoken first by men of God, and so they were called the word of God, or the sacred scriptures. These writings were therefore believed and trusted more than other writings. They were taught to the children as well as to the older people, in the family, in the school, and in the synagogues. All copies had to be made by hand, being copied by hand with a pen on expensive parchments and made into long rolls. These rolls were few and expensive. It was therefore common for people to carry long passages of scripture in their memory, and to quote them in their conversations. They had little other literature except the sacred scriptures.

(b) The Old Testament books were written in the Hebrew language, because that was the language spoken by the prophets, lawgivers, and scribes, as well as by the Jews in their time. But by the time of Christ the people of Palestine were speaking the Aramaic language which is partly Hebrew, but so different that one who was reading the Hebrew aloud had to explain in Aramaic much of what he read before it could be understood. These explanations, called Targums, were given orally along with the Hebrew, and always precisely in the same words. After the time of Christ they were written down together with the great mass of other traditions and

rules from honored rabbis of the synagogues. The most important collection was called the Mishna.

(c) Jesus had been well taught in the scriptures and other writings, and when he was twelve years old he surprised the doctors in the temple by his questions and answers. And later he was in the synagogue at Nazareth on the sabbath day, where he read and explained the prophet Isaiah. He often quoted the scripture in his teaching, as he did at the time of the temptation. But no scriptures were written by him. His gospel was given to the world in the spirit and not in the letter, in a life of service and not in a book.

3. *Conclusion.* People have always loved the sacred writings as an aid to memory and to right thinking, but the real word of God is not confined to any writings. The scripture is the best statement of that word. But the word existed before the scripture and is always greater than the scripture.

4. *Text.* Every scripture given by inspiration of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness that the man of God may be complete, furnished completely unto every good work. 2 Timothy 3:16, 17.

5. The fact that the material in this lesson is not familiar may be taken as the best of reasons why it should be carefully taught, for it is much needed.

(a) What portions of the scripture were known in the time of Christ? How did they come to be valued so highly? How were copies made? (b) In what language were they written? How was the scripture understood in the time of Christ? (c) What knowledge of the scripture did Jesus have? How did he get it? How did he show it?

6. *Home Session.* The sixth grade pupil should have this material ready to present at home as it was taught in the class. The discussion of it should bring out good



interest on all hands. Let the scripture passage be read, and the notebook be written up in the usual way.

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6 17. THE SCRIBES. *Ezra* 7:6-13; *Nehemiah* 8:1-13;  
*Matthew* 23.

1. In order to understand Jesus well one needs to know about the classes of people with whom he came in contact. There was a class of leading men among the Jews called scribes with whom Jesus sometimes disagreed. They were generally unfriendly to him and often criticized him. Let us see who they were and what they stood for.

2. *The Presentation.* (a) When reverence for the law became the chief feature of the Jews' religion as it did after the captivity, it was necessary to have men well versed in the law. The earliest need for such men arose from the fact that the law had not yet been fully developed in all its parts, or else it had been corrupted, lost and forgotten. Only a man well skilled in the law, as Ezra was, could furnish reliable copies of the law, or declare and read it to the people in a way to command their respect. It was because Ezra was able to do this that he was called a ready scribe in the law of Moses. His skill consisted in a sound judgment in cases not covered by the law, and in an exact memory of the words of the law as it had been handed down from the fathers, and an equally exact memory for the rules, traditions, and interpretations formerly followed in all cases. Many of these he may have himself written into the law in order to preserve them, for neither the laws nor the traditions were usually learned from written copies, but from the lips of the scribes and wise men.

(b) Another need for the scribes arose from the fact that by the time of Christ there had arisen a great zeal



for the knowledge of the law, and a demand that every pious Jew should know the law. The oral law was the chief thing taught in the schools, and the schoolmasters themselves were taught in the academies by the scribes or great rabbis. Two methods were used by the scribes in the academies. One was the oral repetition of the precepts of the law in the same way as in the synagogue schools; and the other was to put actual or imaginary cases before the pupils in order to exercise and train them in applying the principles of the law. The pupils in the academy might listen while the scribes argued over disputed questions among themselves, and the pupils might also ask questions as Jesus did with the scribes or teachers of the law in the temple academy.

(c) A third need for the scribes was to serve as judges in cases being tried under the law. The sanhedrim was the high court of the Jews, and most of its members were scribes although not all. In every neighborhood it was sometimes necessary to refer disputes to some wise man who could speak with some authority in deciding points in the law or its application. The scribes were the men who were called on for this service. But they were obliged to serve without fees or compensation, because the love which a good Jew had for the law would not permit him to accept pay for defending that law against violation or misuse. They had to make their living from some occupation.

By the time of Christ the scribes had become quite numerous, and they had ceased to have any independent judgment. They contented themselves with petty trifles of formality and distinctions of no real importance. Jesus criticized them severely for their pride, selfishness, and moral blindness.

3. *Conclusion.* As the scribes became more numerous they became less spiritual and less useful. They magnified the letter of the law and lost sight of its spirit or

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inner meaning and value, until Jesus called them hypocrites.

4. *Text.* Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full of extortion and excess. *Matthew 23:25.*

5. The oral presentation of this material has to be made intelligible before it can be either remembered or used. Make it clear and get a clear reproduction of each part, and a subtitle by which it can be retained both in the mind and in the notebook.

(a) What new movement among the Jews gave rise to the scribes? What was their first great service?

(b) What place did the scribes hold in the Jewish system of education? What was the training of schoolmasters?

(c) Who served as judges among the Jews? What did Jesus think of the scribes of his day?

6. *Home Session.* The sixth grade pupil should be prepared to present the substance of this instruction about the scribes in the home session, as it was taught in class. The scripture passages are to be read aloud, and there may well be some discussion about the different officials who among us do the work once done by the scribes. See that the notebook is properly written up.

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## 6 18. AS ONE HAVING AUTHORITY. *Luke 4:31, 32; Matthew 7:28, 29; Mark 1:22.*

1. The Jews were well used to hearing the scribes quoting the law as authority for every trifling thing they said or did. Imagine their surprise at seeing a strange teacher who spoke his own thoughts fearlessly, even when they were quite contrary to the ideas which the scribes found in the law.

2. *The Story.* (a) Jesus knew how hard it was for

his old neighbors to recognize him as a prophet, and he also knew how hard it was for Jews to admit that any other people could be respected by God, or that he would have his prophets sent to foreigners. So he reminded them that the prophet Elijah had passed by all the widows of Israel and had given his help to the widow of Zarephath. And Elisha had cured Naaman the Syrian but not any lepers in Israel. It made them very angry to hear him state these facts contradicting their foolish old notion that God had chosen the Hebrew people alone for his own favor, and had no care for any other people. But Jesus had ideas of his own on that subject, and he did not agree with the ancient tradition of the chosen people.

(b) When Jesus entered upon his ministry he and his family had removed from Nazareth to Capernaum, a city of Galilee by the lake; and that was now his home although he was not as well known there as he was at Nazareth. Coming down to Capernaum, he was teaching the people in the synagogue on the sabbath day. And they were astonished at his teaching; for his word was with authority, and not as the scribes. The scribes were willing to twist the law until it would seem to say what they wished to have it say. But they never dreamed of holding any opinion contrary to the law. Jesus had dared to say, Ye have heard that it was said, Thou shalt love thy neighbor and hate thine enemy. But I say to you, Love your enemies.

(c) There was in the synagogue a man who had a spirit of an unclean demon; and he cried out with a loud voice, Ah! what have I to do with thee, Jesus thou Nazarene? Art thou come to destroy us? I know thee who thou art, the Holy One of God.

And Jesus rebuked him, saying, Hold thy peace and come out of him. And when the demon had thrown him down in the midst, he came out of him, having done him no hurt.

Then amazement came on all, and they talked together, one with another, saying, What does this mean? He orders unclean spirits with authority and power, and they come out! And a report of him spread over all the surrounding country.

3. *Conclusion.* The words of Jesus seemed reasonable and true, but there was no authority for them in the law. He could rebuke evil men and evil spirits as if he was his own authority and they would obey him. Amazement came on all because with authority and power he commanded unclean spirits and they obeyed him.

4. *Text.* They were astonished at his teaching; for his word was with authority. *Luke 4:32.*

5. Each part of the story is to be told by the teacher and at once reproduced by several of the pupils, and a subtitle chosen by them for it. Then the whole story is told through by one or more, and a title for it chosen. The teacher presents the conclusion and drills the class on the text.

(a) What was the chosen people tradition? What did Jesus tell them about it? How did they like it? (b) What impression did he give the people of Capernaum who heard him in the synagogue? What was his attitude toward the laws and traditions? (c) What demonstration of his moral and spiritual authority did Jesus give in that synagogue service? Which concerned the scribes the more, his truthfulness, or his recognition of the authority of the law?

Assign for preparation the review of the last six lessons.

6. *Home Session.* The story should be told by the pupil in the home and the conclusion and text stated. Read aloud the scripture passage, prepare the notebook, and then prepare the review for the next class period. The review consists of the last six lessons on The Home

Background of Jesus. It will be impossible to cover this review in the period of the class unless the stories have all been recalled well at home previously.

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## 6 19. HOME BACKGROUND OF JESUS. REVIEW.

While the material is still within reach of the pupils who have learned it within a few weeks, this period is given to a complete review of the six lessons on The Home Background of Jesus. Each lesson is supposed to have been first recalled at the home session. Then let it be recited in detail in the class, together with the conclusion and the text.

For the next class period there will be a review of group three of the fifth grade, namely, the Primitive Hero Tales.

*Home Session.* Recall any of the lessons in the above review which were found to be poorly remembered. Prepare for the review of the next class period, the third group of the fifth grade, Primitive Hero Tales.

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## 6 20. PRIMITIVE HERO TALES. REVIEW.

The cumulative review provides for this period a review of group three in the fifth grade. These Samson stories should be fresh in the memory from the preparation at home. It will be necessary to recall the fact that this heroism was of the primitive and animal sort, and is not as fine as the type which appears later in the series. Do not overlook details, and see that good language is used as well as clear thinking.

*Home Session.* Let the home period be occupied with the perfecting of the work of the two reviews, and the discussion of any questions which have arisen in connection with them.



## IV: JESUS AND THE CUSTOMS

In every community there are many rules, and customs which people regard as rules, governing the conduct of the members of the community. At a formal party a gentleman wears a coat and clean linen. In meeting people or vehicles on the road it is the rule to keep to the right. In eating one must not put the table knife in the mouth or handle the food of other people. It is or should be the custom of Christians to go to church, to behave while there in a quiet and reverent manner, to bow or kneel in prayer as others do, and to join in all the services. Wherever one may go, or whatever may be one's station in life, there are many rules and customs to be respected.

If one does not obey these rules properly it soon becomes known that such a person is odd or uncultured or in some way not a good member of society. Take for the moment the place of the young person or the strange person who has not yet formed the habit of following some of the social customs. Such a person says, I have lived so long without following that rule, why should I do it now? Or, It is hard for me to change my habit so as to follow the custom here. I like my old way better. Or, one may really believe and take the position that the custom here is harmful or wrong, and one may therefore refuse to follow it.

There is here following a group of instances in which Jesus found himself in the position of deciding whether to follow the custom or not. Sometimes he followed the custom and sometimes he did not. If by studying each instance we can see in what kind of cases he followed the custom, and in what kind he did not, we shall then



have a good example to guide us rightly in our own action and in forming our habits. For one often has to decide whether to follow the custom or not. In teaching these lessons it is well to start with a concrete case of this kind from within the experience of the pupils.

## 6 21. FULFILLING A RIGHT CUSTOM. *Matthew 3:1-17.*

1. This lesson contains an instance in which Jesus followed the custom when some reasons might have been found for not doing so. What led him to follow the rule and practise of other people in this case?

2. *The Story.* (a) In those days came John the Baptist preaching in the wilderness of Judea, and saying, Repent, for the kingdom of heaven is at hand. He wore rough clothing made of camel's hair and a leathern belt; and his food was locusts and wild honey.

The people of Jerusalem and all Judea and the region round the Jordan went out to John; and they were baptized by him in the river Jordan, confessing their sins.

(b) But John was not willing to baptize all who came to him. When he saw many of the Pharisees and Sadducees coming for baptism, he said to them, Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruit worthy of repentance. I indeed baptize you with water when ye repent, but one mightier than I is coming after me, whose shoes I am not worthy to bear. He shall baptize you with the Holy Spirit and with fire.

(c) There was one whom John did not wish to baptize for another reason. Jesus came from Galilee to the Jordan to be baptized by him. But John would have hindered him, saying, I have need to be baptized by thee, and comest thou to me? But Jesus said, Suffer it now, for thus it becometh us to fulfill all righteousness. Then John baptized him. And Jesus, when he was baptized, went up from the water, and the Spirit of God came

upon him; and a voice out of the heavens was heard saying, This is my beloved Son, in whom I am well pleased. *Matthew 3.*

3. *Conclusion.* John's baptism was a symbol of repentance for sin. Jesus was without sin, yet he believed that sinners should repent and be baptized. So he followed the good custom, because he wished to fulfill all righteousness.

4. *Text.* Jesus answering said unto him, Suffer it now, for thus it becometh us to fulfill all righteousness. *Matthew 3:15.*

5. *Picture.* The Baptism of Christ. Wilde, 254.

6. The story is to be presented part by part and reproduced as usual, but with the purpose of making clear the attitude of Jesus in desiring to follow the good custom which other men were expected to follow.

(a) What was the message of John? What response was he getting? (b) How did John receive the Pharisees? (c) How did he receive Jesus? What was the idea of Jesus in desiring the symbol of repentance?

7. *Home Session.* At home the period should be made the most of for helpful discussion of the topics suggested. The pupil tells the story, and presents the conclusion, text, and picture. The scripture passage is to be read aloud. The memoranda from the class are to be placed in the notebook.

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6 22. OMITTING A BAD CUSTOM. *Matthew 9:14-17; Mark 2:18-22; Luke 5:33-38.*

A custom is not a meaningless thing. If it is meant to express an idea or a feeling, what is one to do if one cannot have that idea or feeling, but holds firmly to one that is quite different? Could there be a regular time appointed for one to weep or to laugh, whether one feels

like it or not? What should we say of the honesty or fitness of such an act?

1. The regular fasts of the Jews implied that God is always angry because man is always offending him. To the disciples of Jesus neither of these things were true. How then could they act as if they were true by fasting twice a week? This story of the way Jesus and his disciples did will help in the right answering of these questions.

2. *The Story.* (a) It had always been the custom of the Jews to fast on special occasions of sorrow. That is, they went without food from one evening until the next, and refrained from cheerful recreations. But after the captivity in Babylon the priests made rules calling for regular fasts on the second and fifth days of the week and at other times. These fasts were symbols of distress because God was thought to be offended and had withdrawn his favor. But it was all planned beforehand not only that all Jews should fast on Mondays and Thursdays, but that God should be angry because the people had offended him. Finally it became an occasion of vain show and boasting for people to wear old garments on fast days, to put ashes on their heads, and to be seen by men to fast; and it had no connection with their sorrow or with God's favor or anger.

(b) On one occasion some of the disciples of John and some Pharisees came to Jesus and said, The disciples of John and the Pharisees fast often, but thy disciples fast not. Why do they not follow the custom?

Jesus replied, My disciples are like groomsmen and I am like the bridegroom to them. Can they fast and be sorrowful while the bridegroom is with them? The days will come when the bridegroom shall be taken away from them, and then will they fast in that day.

(c) Jesus further told the disciples of John that the joyful message of the heavenly Father's love, which he

had taught to his disciples, would not go well with the weekly fasting to a God who is always angry. He said it would be like putting a patch of new cloth on an old garment. It would soon shrink and tear out and make a bigger hole. If they had found a loving Father and were serving him with all their hearts, they could not act as if he were a hateful God who turned his back to his servants no matter how loyal they might be to him. *Matthew 9: 18-22.*

And Jesus taught his disciples, saying, When you fast, be not, as the hypocrites, of sad countenance; for they disfigure their faces, that they may be seen by men to fast. When they have been seen they have received their reward. But when you fast, anoint your head and wash your face, and do not show men that you are fasting; and the Father who can see in secret shall recognize it. *Matthew 6: 16-18.*

3. *Conclusion.* Jesus taught his disciples that the Father loves them always; and the fasting and repentance for sin are private expressions to God and are not for a show to the public. Therefore Jesus and his disciples did not fast publicly twice every week according to the custom of the Jews, but only when they had real trouble or sorrow.

4. *Text.* That thou be not seen of men to fast, but of thy Father who is in secret; and thy Father, who seeth in secret, shall recompense thee. *Matthew 6: 18.*

5. Do not let the time be taken up by long arguments. It is an occasion for actual teaching. A real problem from the life of some of the pupils is the best starting point for real teaching, if it does not degenerate into unprofitable discussion. Tell the parts of the lesson and have them reproduced and named in the usual way.

(a) What were the earlier and later customs of the Jews about fasting? What thought came to be uppermost in the minds of those who were fasting? (b)

What was the question put to Jesus about fasting? And his answer? (c) What absurdity did Jesus point out in the custom? How did he advise his disciples on the subject of fasting?

6. *Home Session.* This story as told by the sixth grade pupil should be an occasion of some earnest conversation about making a show of religion. Let the scripture passages be read, and the notebook written up.

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## 6 23. WISE JUDGMENT OF PETTY RULES. *Mark 2: 23-28; 3:1-6.*

1. The law grew in the imagination of the Jewish rabbis to be very sacred. They devised many rules to guide people in observing such a law as the sabbath law. To them all virtue lay in the particular and exact following of these rules, and they lost sight of the real meaning and spirit of the Jewish sabbath as a rest day. When these petty rules became a mere annoyance, what ought a wise and right-minded man to do about it?

2. *The Story.* (a) The sabbath of the Jews was the seventh day of the week, and had always been set apart, as in the Fourth Commandment, as a day of rest. The law was especially adapted to agricultural life so that the laborers and the animals would be free from their toil one day in seven. By the time of Christ the rabbis and scribes who taught the law had made very many rules saying what one might do and not do under the law.

Some of those rules were so absurd that they have been a byword ever since. For example, one might not apply medicine to an injury on the sabbath. A sprain might not have cold water poured on it, but it might be bathed in the usual way. Water might be drawn and poured in the trough for the animal, if the animal comes there to



drink, but one was not permitted to bring water and set it before the beast. Reaping and threshing were both forbidden; and so plucking the heads of grain and rubbing them in the hands was a double violation.

(b) It was on a sabbath and Jesus entered into the synagogue and taught. And there was a man there whose right hand was withered. And the scribes and Pharisees watched Jesus to see whether he would heal on the sabbath, that they might find how to accuse him. But Jesus knew their thoughts; and he said to the man that had his hand withered, Rise up, and stand forth in the midst. And he arose and stood forth. Then Jesus said to them, I ask you, Is it lawful on the sabbath to do good or to do harm? to save life, or to destroy it? But they held their peace.

When he had looked round about on them with anger, being grieved at the hardening of their hearts, he said to the man, Stretch forth thy hand. And he stretched it forth; and his hand was restored. But they were filled with madness, and communed with one another what they might do to Jesus.

(c) It came to pass that on another sabbath day Jesus and his disciples were going through the grainfields; and his disciples began, as they went, to pluck the ears and to eat, rubbing them in their hands. And the Pharisees said to him, Why do they on the sabbath day that which is not lawful?

Jesus knew very well how the people were made slaves to these petty rules about the sabbath, and that it was not the Father's will that the sabbath should be a burden to people, but a delight and a blessing instead. He said therefore to the Pharisees, The sabbath was made for man, and not man for the sabbath; so that the Son of man is lord even of the sabbath.

3. *Conclusion.* The sticklers for the trivial rules had no mind for the broad and overflowing love of Jesus.



The great heart of Jesus had already taught the disciples that to serve the needy is better than to bear a burden of formal and man-made rules.

4. *Text.* The sabbath was made for man, and not man for the sabbath; so that the Son of man is lord even of the sabbath. *Mark 2:27, 28.*

5. Explain that the Jewish sabbath is not the same as the Christian Lord's day, which we observe on the first day of the week in commemoration of the fact that he rose from the grave on the first day of the week. Tell the story and have it reproduced, presenting the conclusion and text. Read the passage of scripture, and see that the notebook is properly prepared.

(a) What is the difference between the Jewish sabbath and the Christian Lord's day or Sunday? What abuses grew up around the Jewish sabbath? (b) What was the ground of Jesus' opposition to the sabbath customs? (c) What principle did Jesus lay down to govern the use of the sabbath?

6. *Home Session.* The substance of this teaching is to be reported at home as it has been presented in class. The scripture passages should be read aloud, and the whole subject gone over in conversation. The references, outline, conclusion, and text, are to be placed in the notebook.

## 6 24. THE LETTER AND THE SPIRIT OF THE LAW. *Matthew 5:21-48.*

1. Is it enough to obey the letter of the law? May one follow all the Ten Commandments and still not be fit for the kingdom of God?

2. *The Story.* (a) The neighbors of Jesus had very great respect for the law. It was the holiest part of the scriptures, and was therefore put first in the final collec-

tion of the sacred writings into the Old Testament. It was to them the most sacred thing in the world. At the same time many of those neighbors were selfish and hard hearted men. Jesus quoted to them one of the commandments, and then showed them that they must go farther than it said, for it did not cover the real trouble in the soul of man which it was meant to cover.

(b) He said, Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. But I say to you, that every one who is angry with his brother shall be in danger of the judgment; and every one who shall call his brother a bad name shall be in danger of the Gehenna of fire. For you can not even worship God until you have become reconciled with your brother.

(c) Again he said, Ye have heard that it was said, An eye for an eye, and a tooth for a tooth. But I say unto you, Resist not him that is evil; but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile, go with him two. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven; for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.

3. *Conclusion.* Jesus saw, as his neighbors did not, that the old law was only a rule of outward conduct to guide the men of the old time, and that now the life of God in the souls of men should greatly fill out the meaning of the rule until one's life becomes like the life of God.

4. *Text.* Ye therefore shall be perfect, as your heavenly Father is perfect. *Matthew 5:48.*

5. No greater teaching can ever be given to youth than to appreciate for themselves the difference between the inner righteousness which Jesus is here presenting and the outer conformity to a rule or law. Try to so present this lesson and get it reproduced that it will convey that truth.

(a) How was the law regarded by the men of Jesus' time? What effect did it have in their lives? (b) How did Jesus interpret the commandment against murder? (c) How did he interpret the rule about resisting an enemy?

6. *Home Session.* After the recital of the lesson by the pupil with whatever prompting may be needed by the parent from the book, and the reading of the passage of scripture, let the discussion be an attempt to understand the spirit of Jesus' teaching about the inner righteousness. See that the notebook is prepared.

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## 6 25. THE LAD AND HIS FATHER'S BUSINESS. *Luke 2:40-52.*

1. As a young lad Jesus followed the custom of living at home and working obediently. He also followed the custom of going up to Jerusalem with his parents to the feast of the Passover. This gave him a chance to hear the wise teachers in the temple, and to ask them questions about many things which were already puzzling his mind. But it was not the custom for boys of twelve to be separated from their parents and to be talking with the great doctors in the temple. What should he do? What should any one do who feels the Spirit of God directing his own soul?

2. *The Story.* (a) The child Jesus grew and became

strong. He was filled with wisdom, and the favor of God was with him. His parents were accustomed to travel from Nazareth to Jerusalem at the passover feast. And when he was twelve years old he went with them when they took the long journey to Jerusalem. When they had spent the full number of days at the feast they started back, but the boy Jesus remained behind in Jerusalem and his parents knew it not, but supposed he was somewhere with the party, and so they went a day's journey.

His parents were searching for him among their kinsfolk and acquaintances, and when they found him not they returned to Jerusalem seeking for him. After three days they found him in the temple seated among the teachers listening to them and asking them questions, till all his hearers were amazed at the intelligence of his answers.

(b) When his parents saw him they were astonished; and his mother said to him, My son, why have you dealt with us so? Your father and I have been searching for you anxiously. And he said to them, How is it that you were searching for me? Knew ye not that I must be about my Father's business? And they did not understand what he said to them. But he went down with them, and came to Nazareth, and did as he was told. And his mother treasured up everything in her heart. And Jesus advanced in wisdom and stature, and in favor with God and men.

(c) At this early age of twelve Jesus felt growing within him the vision and call which as yet he did not comprehend. He had been taught the prayers, the hymns, and the law, but there was a further meaning to it all, which he had not found. He was searching for it earnestly as he advanced in age, and in favor with God and men. He could not tell what it was; he could only call it his Father's business. His mother could not understand this, but she treasured the saying in her heart until

she could know what it meant. But Jesus was already great enough to wisely set aside the custom, and stay three days more asking questions of the rabbis and hearing them talk.

3. *Conclusion.* Jesus was loyal to the customs of his home and his religion. But he knew when his own higher duties called him to suspend those customs for a short time. Then it was that he began to judge values in a way that enabled him to speak as never man spake.

4. *Text.* Knew ye not that I must be about my Father's business? *Luke 2:49.*

5. It is worth while to drill on the reproduction of this material until it can be given with substantial correctness by all members of the class.

(a) What interest was shown to be uppermost in the mind of the boy Jesus? (b) Is it an uncommon thing for parents and children not to understand each other perfectly? (c) In what spirit did Jesus depart from the family custom by remaining a while at the temple?

6. *Home Session.* After the sixth grade pupil has recited the story in some detail and with any needed assistance to memory for the words, and the reading of the scripture passage, let the conversation be frank and fair as to the obedient behavior and proper freedom of children, according to the good judgment which they have shown. See that the notebook is written up.

## 6 26. A PARABLE OF FEAST CUSTOMS. *Luke 14:1-24.*

We should hardly expect Jesus, while himself a guest at supper in the house of a ruling Pharisee, to be giving a talk on table manners to both the guests and the host, although it is quite common to so understand this passage. It is far more probable that it is a parable with which Jesus is entertaining the other guests at the table.

1. There is here really a group of three parables of customs illustrating spiritual graces. In the first Jesus gives to his fellow guests the lesson of humility before God, to his host the lesson of charity, and to all the lesson of the Heavenly Father's invitation. When one is perplexed about one's relation to God, whether it is right or not, it might be possible to clear the case by carrying over the common customs and courtesies of good society and applying them to our spiritual attitude toward God, as Jesus does in this lesson.

2. *The Story.* (a) Jesus went to dine at the house of one of the rulers who was a Pharisee on the sabbath; and his enemies were watching him. When he noticed how the guests were picking out the best places he told them a parable, and said, When some one invites you to a marriage feast, do not go and take the chief seat, lest a more distinguished guest than yourself should be invited, and the host should come and say to you, Make room for this man; and then you will proceed with shame to take the lowest place. But when you are invited, go and sit down in the lowest place, so that when your host comes in he may say to you, Friend, go up higher. Then shall you feel honored in the presence of all the guests. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

(b) To his host Jesus said, Whenever you give a dinner or a supper, invite not your friends, nor your relatives, nor your rich neighbors, so that they may invite you in return and so you shall be repaid. But when you make a feast, invite the poor and the maimed and the lame and the blind; and you shall be made happy thereby, because they are not able to repay you; but you shall receive the reward of all just persons in the kingdom of God. And when one of the guests heard this he said, Blessed is he that shall eat bread in the kingdom of God.

(c) To this man Jesus said, A certain man made a



great supper and invited many guests. And at supper time he sent his servant to say to the guests, Come, for all things are now ready. And they all with one consent began to make excuse. One said, I have just bought a field, and must go out and look at it. Please have me excused. And another said, I have bought five yoke of oxen, and I must go and try them. Please have me excused. And another said, I have married a wife, and therefore I can not come.

The servant came and told his master these things; and the master being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in the poor and maimed and blind and lame. And the servant came back and said, It is done, and yet there is room. And the master said, Go out into the highways and hedges and make those people come in. For I tell you that none of those invited guests shall taste of my supper.

3. *Conclusions.* (1) It is the custom of guests invited to dinner not to claim the chief seats of honor; so it is fitting to be humble in the household of the Heavenly Father.

(2) It is the custom of a host not to expect a recompense or return invitation from every guest invited; so is God now inviting the poor as well as the rich to share in his hospitality.

(3) It is the custom to accept in good faith an invitation to a great dinner. The heavenly Father is inviting all his children to his heavenly feast, and it is fitting that every one should accept and enter in and take possession.

4. *Text.* He sent forth his servant at supper time to say to them that were bidden, Come, for all things are now ready. *Luke 14:17.*

5. Teach the parts of this lesson in such a way as to show the connection between good manners and Christian character, and how a boorish behavior indicates a selfish

heart. Take pains as the lesson begins to have each one looking in his own life for examples of both the wrong and the right conduct.

(a) Discuss the morality of grabbing for the best.

(b) What is the fallacy of paying a compliment and getting a reward at the same time?

(c) What effects must follow discourteous neglect of invitations?

Assign a review of the last six lessons for the next period.

6. *Home Session.* This little group of parables is to be related by the sixth grade pupil in the home session, and the conclusions and text given, and the scripture passage read aloud. Frank discussion should follow on the points of courtesy and good character illustrated. See that the notebook is properly prepared. Prepare the last six lessons for review at the next period.

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## 6 27. JESUS AND THE CUSTOMS. REVIEW.

The last group of sixth grade lessons covered is set for review at this period, namely, Jesus and the Customs, 6 21 to 6 26. A review is intended not merely to fix the material in the memory, although that is of course important. But even more important is the moral and spiritual effect which should come to those who once more go through the situations and think the thoughts therein suggested. Therefore it is important that a review shall be done carefully and with consistent effort to preserve the right viewpoint in each lesson. Out of this group of lessons should grow better judgment as to when one should follow the custom and when refuse to do so.

Assign for review at the next period group four of the Fifth grade stories, namely the Daniel stories, and provide for the preparation of them beforehand.

*Home Session.* The chief work of this period should be to get ready for the review at the next class period the Daniel stories in the fifth grade. This may require some time and the parent should assist with the book in hand.

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## 6 28. TRUE HEROISM. DANIEL. REVIEW.

In carrying out the cumulative review the part that comes at this period is group four of the fifth grade lessons. They are supposed to be prepared at home so that the whole series of stories may be covered in a class period. If any parts were put into dramatic form they may be reviewed in the same way. But it is important that the story form should be well mastered and retained.

*Home Session.* This session will be fully occupied in completing work from the last two reviews which has appeared to be imperfectly done. Further conversations are in order upon the subjects suggested by the stories, conclusions and texts.

## V: TESTS OF THE CHRISTIAN LIFE

Every person is interested in the results of a real test applied to himself. There might be tests of conduct to show the moral quality of a person in many different kinds of behavior. There might be tests of feelings and of changeableness of feeling, or of beliefs and ideals and the steadiness with which they are held. These tests might be applied to one's self or to another. A test of the kind and consistency of motives would be excellent, but it would be hard to apply, especially to another person. All such tests give but uncertain answers to two questions, first, What kind? and second, How much?

Jesus used a test which was different from these, and it went closer to the root of character. It was a Yes or No test, but it was indirect. It was his way of sounding a man to see if he was in heart at one with God, and if not to bring him to that unity. His way was first to make himself known to the man as well as he could, and then to say, Come and follow me. It was not an artificial test, but a chapter in real life, and it brought out some surprises, as we shall see.

The reason why every person is interested in his own test is that he has already found a material difference between one kind of life and another, and he has a preference for the one over the other, and he wants to be sure what kind he has, and what it is going to require for him to get the better, if he does not have it.

In one way or another every person can find himself to be in that situation. When he has so found himself there is certain information wanted and certain control needed. Now he has become teachable, or receptive to that information and skill in self-control. From that

point on the training and teaching is more easily made effective.

So the first task of the teacher is not teaching but gaining a sympathetic acquaintance, and the acquiring of such insight into the pupil's life as will enable the teacher to locate and define for the pupil one of his own situations, such as a thing desired, a habit to be broken or formed, or a quarrel to be righted. It is a great service to a young person to have some one help him to get his real question rightly stated to his own mind.

The next thing is to get clear on the main question of whether the pupil is at one with God, or at least what is his attitude toward the larger whole of which he is a part. Is he for the welfare of the whole, or is he for himself first and regardless of the whole? When this point has been reached the teacher may be ready to make use of one of these cases from the teaching of Jesus as an illustration and guide for the pupil who has a similar situation to deal with.

## 6 29. THE TEST OF THE ONE GOOD. *Mark 10:17-31; Matthew 19:16-30.*

1. It is often supposed that eternal life is a sort of reward for so much goodness, and that goodness is gained by adding one virtue to another, as wealth comes by adding one possession to another. Jesus evidently did not see it in that way. It is worth while to try to get his point of view; and this story illustrates it well. Just what is it that the searching mind of the Master desires to find in this fine young man?

2. *The Story.* (a) As Jesus was going on his way a man ran up and knelt to him, and asked him, Good Teacher, what must I do to inherit eternal life? And Jesus said, Why do you call me good? None is good

save one, and that is God. You know the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and mother. And he said, Teacher, all these things have I observed from my youth. And Jesus looked at him and loved him, and said, One thing thou lackest; go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, and follow me. But his countenance fell at the saying, and he went away sorrowful; for he was one that had great possession.

(b) Jesus looked round him and said to his disciples, How hard it is for those who have riches to enter into the kingdom of God! The disciples were amazed at his words, and he explained further, Children, how hard it is for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. They were astonished exceedingly and said, Then who can be saved?

(c) When the disciples were perplexed at his saying, Jesus looked at them and said, With men it is impossible, but not with God; for all things are possible with God. Peter was first to speak and said, See, we have left all, and have followed thee. How shall it be with us? And Jesus replied, Truly I say to you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, who does not have a hundred times as much in this present time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. But many that are first shall be last; and the last first.

3. *Conclusions.* (1) The rich ruler was courteous, sincere, thoughtful, upright, clean, and wholesome. But there is only one real good in the world and that is God, and unless the young man's whole purpose had become



one with God's purpose, all these virtues could not give him eternal life. This test he was not able to meet. When Jesus said, Come, follow me, he went away sorrowful.

(2) People are seeking for scraps of goodness without understanding that the scraps vanish unless one has the original source from which all goodness comes, namely, the life of God in the human soul. It is like a well of water springing up unto everlasting life.

4. *Text.* Jesus looking upon him loved him, and said unto him, One thing thou lackest; go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, and follow me. *Mark 10:21.*

5. *Picture.* Hofman: Christ and the Young Ruler. Wilde, 112.

6. The teacher will start with a case, easy to find, of one whose goodness is shown by naming the good things which he has done. Then for the purpose of illustrating the fallacy of such judgment, present this story not as a passing illustration merely, but as a permanent possession, getting each part reproduced as presented. State and explain the conclusions, teach the text, and show the picture.

(a) What signs of good character have we in this ruler? What besides these did Jesus test for? (b) What lesson did Jesus draw for his disciples? (c) Are the rewards of Christian service distributed measure for measure?

7. *Home Session.* The sixth grade pupil will be prepared to contribute to the pleasure and instruction of the home the story learned in class, together with the conclusions, text, and picture. The passage is to be read aloud, and the main subject is to receive full discussion as a practical test of oneness with God. See that the notebook is properly written up.

6 30. THE TEST OF FOLLOWING JESUS. *Matthew 9: 9-13; Acts 1:15-26.*

1. The rich young ruler, fine fellow that he was, did not have it in him to respond gladly to the invitation of Jesus, Come, follow me, because he cared more for his wealth. Compare him with another man who had a profitable business and a bad reputation to whom the same invitation was given.

2. *The Story.* (a) The Roman governor collected taxes from the Jews, and was disliked by them because the taxes were heavy. He appointed Jews for his tax collectors, and any Jew who accepted such office was hated by his neighbors, because they all collected too much and kept part for themselves. One of these collectors, or publicans as they were called, whose name was Matthew, was sitting in the toll-booth collecting taxes one day when Jesus came along that way.

(a) Matthew the publican was quite accustomed to see his neighbors pass by and never speak to him; but Jesus, when he came that way, stopped and talked with him in a friendly manner. When Jesus found what was in the heart of this publican he said to him, Follow me. And Matthew forsook all, and rose up and followed Jesus. So gladly did he welcome the call of Jesus that he made a feast for him, and invited many of his publican friends. The Master was pleased to join with these men in the feast at Matthew's house, although the Pharisees criticized him severely for mingling with such men.

(c) It was a great turning point in the life of Matthew when Jesus found him, and when Matthew was able to respond gladly to the call, for through Jesus he really found and followed the way of God. He continued to keep company with Jesus as one of his best disciples. He proved to be so loyal and useful that he was afterward

chosen to fill the place of Judas, who fell away and left one place vacant in the twelve. It was this man who carefully wrote down the sayings of Jesus, and who finally gave his name to the first of the four Gospels.

3. *Conclusion.* There are four instructive contrasts between the rich young ruler and Matthew the publican. (1) One came running to Jesus and kneeled before him and courteously asked him for information. The other was in his office and Jesus came and spoke to him. (2) One had a good name and the other had a bad reputation in the neighborhood. (3) The invitation of Jesus to come and walk in God's way found in the one no response and he went away sorrowful; and in the other it found a quick and joyful response. (4) The one is never heard of again, and the other becomes an Apostle and the writer of the first Gospel.

4. *Text.* He saith unto him, Follow me. And he arose and followed him. *Matthew 9:9.*

5. *Picture.* Pordenone: The Calling of Matthew. Wilde, 59.

6. Note that it is not always those who seem nearest to the kingdom of God who come in first. There are people like Matthew who are not known to care for the way of God, who only need a friendly invitation in order to come and give splendid service. So teach this story as to bring out this fact.

(a) What was the business and reputation of Matthew? (b) Who began this conversation? What was the effect of it? (c) Did Matthew seem as likely as the ruler to meet the test of Jesus well? Contrast the two.

7. *Home Session.* The story is to be told at home in such a way as to compare with the case of the ruler. Discuss the conclusion, text, and picture. Read aloud the passages of scripture, and prepare the notebook.

6 31. THE TEST OF JUSTICE. *Mark 6:17-29.*

1. What is wrong with the man who knows what is just and then does the contrary? God is just, and those who are at one with him will not do unjustly in full knowledge of what it is they do. Such a case as the following reveals the truth of what is in the man. Does he respond whole-heartedly to the delicate call of God to do justly, or does some other call of selfishness or passion smother the still small voice of justice?

2. *The Story.* (a) For the true heroism which John had shown in rebuking King Herod for unlawfully taking his brother's wife, Herod had sent officers out and laid hold of John and bound him and put him in prison. The rebuke of John had angered Herodias more than the king, and she had set herself against John and desired to kill him, but she had not been able to find any occasion when the crime could be made to appear justified. King Herod himself feared John, knowing that he was a righteous and holy man, and so he kept John in safety. He was interested in the message of John and was glad to hear him, but was much perplexed by what he said.

(b) When a convenient day came, Herod on his birthday made a supper to his lords, and high captains, and the chief men of Galilee. When the feast was at its height the daughter of Herodias herself came in and danced, and she greatly pleased Herod and his guests, and the king in his enthusiasm said to her, Ask me whatsoever thou wilt, and I will give it to thee. And then he made a formal oath to her saying, Whatsoever thou shalt ask of me, I will give it to thee, even to the half of my kingdom. And the girl went out and consulted with her mother about what she should ask, and Herodias said, The head of John the Baptizer.

(c) Then the girl came in directly to the king, and asked, saying, I will that thou give me immediately on a

platter the head of John the Baptist. And the king was exceedingly sorry; but for the sake of his oath and on account of the guests who sat with him at dinner, he would not reject her. So the king at once sent out a soldier of his guard, and commanded him to bring in the head of John. And the soldier went out and beheaded John in the prison, and brought his head on a platter, and gave it to the girl, and the girl gave it to her mother. When John's disciples heard of this they came and took up the corpse, and laid it in the tomb.

3. *Conclusion.* King Herod feared and respected John because he was a just man, and was not afraid to tell the king of his sins. But when the king was heated with the wine of the feast a dancing girl could turn his judgment and justice upside down, because he was not at one with God.

4. *Text.* Herod feared John, knowing that he was a righteous and holy man, and kept him safe. And when he heard him he was much perplexed, and he heard him gladly. *Mark 6:20.*

5. *Picture.* Bida: Beheading John the Baptist. Wilde, 701.

6. This story which is substantially the same as 5 28 is told not to illustrate the heroism of John as in the former case, but the injustice of Herod who was not able to meet the test of a just man. It is better not to introduce both aims in one lesson, but in each case to keep to the single purpose.

(a) Who was the real cause of the king's enmity against John? (b) What misjudgment of values does the king show? Could a just man do so? (c) If the king had been at heart a just man what would he have done?

7. *Home Session.* At the home session the story is to be told as it was taught in class. Present also the con-



clusion, text, and picture, and read the scripture passage aloud. Prepare the notebook.

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6 32. THE TEST OF THANKFULNESS. *Luke 17:11-19.*

1. What feeling ought to arise in any person upon receiving a great benefit? If there is no warm feeling arising toward the one from whom the good came and demanding some proper expression, does it not show that there is something wrong or lacking in the soul of that person? See how Jesus once used this test upon ten men all sick with a disease that no doctor could cure.

2. *The Story.* (a) It happened as Jesus and his disciples were on their way to Jerusalem, they were passing through Samaria and Galilee. As Jesus entered a certain village, there met him ten men that were lepers, who stood far off and called loudly to him, saying, Jesus, Master, have mercy on us. And when he saw them he understood their trouble, and being deeply sorry for their distressing situation, he said to them, Go and show yourselves to the priests. And it came to pass as they went they were cleansed.

(b) One of the ten lepers who were cleansed, when he saw that he was healed, waited not to have the priests declare him cleansed, but at once turned back, with a loud voice glorifying God; and he fell on his face at the feet of Jesus, giving him thanks. And the man who came back to thank Jesus was a Samaritan, one of those people whom the Jews despised. Then Jesus said, Were there not ten cleansed? But where are the nine? Were there none found that returned to give glory to God save this stranger? And Jesus said to the stranger, Arise, and go thy way; thy faith hath made thee whole.

(c) The Samaritans were hated by the Jews and were



not counted fit to be with in the same company. But it was a Samaritan who showed what it meant to be a neighbor to the man who fell among thieves on the Jericho road, and it was a Samaritan woman at Jacob's well who became a disciple and who brought the whole village to Jesus. Now it is a Samaritan who meets the test of thankfulness by returning to give glory to God for being cured. The other nine may have been more respectable, but they had no feeling of gratitude to God so strong as to compel them to come back and express it.

3. *Conclusion.* The life of God in the human soul, if it is really there, makes one feel warmly grateful for benefits received, and makes one wish to express that thankfulness in praise and prayer.

4. *Text.* One of them, when he saw that he was healed, turned back with a loud voice glorifying God. *Luke 17:15.*

5. *Picture.* Bida: Jesus Healing the Ten Lepers. Wilde, 688.

6. The cases are not hard to find in daily life where the test of thankfulness has found us wanting. Such a case affords the proper starting point for the presentation of this story. It is to be learned by being reproduced by several pupils part by part. Subtitles are selected after each part, and then the whole lesson is gone over and named. Present also the conclusion, text, and picture.

(a) Discuss the benefit which Jesus conferred on the ten. (b) Does one's race make any difference to his thankfulness for benefits? What satisfaction did the Samaritan get which the nine did not get? (c) What do the Samaritan cases cited show as to Jesus' attitude toward that race?

7. *Home Session.* At home the lesson should be presented as it has been taught in class. There should be in the discussion some applications of the test of thankfulness to those present and a little friendly counsel given

as to thankfulness as a way of expressing a Christian ideal. Let the scripture be read, and the notebook be written up.

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### 6 33. THE TEST OF POSSESSIONS. *Luke 12:13-21.*

1. Many people are so anxious to get earthly possessions that they do not deal fairly with others who have them, and they forget to care for the heavenly possessions. There is something wrong here, and each day there is a silent test of possessions being applied to every one; and the test is bringing to light what is in each one.

2. *The Story.* (a) As Jesus was teaching his disciples and others the new way of thinking about God and the weighty matters about his kingdom, there came a man out of the crowd and said to him, Teacher, bid my brother divide the inheritance with me. But Jesus said in reply, Man, who made me a divider or a judge over you? Speaking to his disciples again he said, Take heed, and keep yourselves from all covetousness; for a man's life consisteth not in the abundance of the things which he possesseth. Thus instead of being disturbed by a man bringing up a trifling personal matter, Jesus made the incident an occasion for showing his disciples another test of the life of God in the soul of man.

(b) Then he spoke a parable to his disciples, saying, The ground of a certain rich man brought forth plentifully and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? Then the rich man said, This is what I will do. I will pull down my barns, and build greater ones; and there I will store all my grain and my goods. And then I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry.

(c) But God said to that man, Thou foolish one, this night is thy soul required of thee; and the things which

thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God.

The Tenth Commandment says, Thou shalt not covet anything that is thy neighbor's. Either to covet a neighbor's possessions or to gloat on one's own is the mark of one who does not have the heavenly treasure, or know what it means to be rich toward God.

3. *Conclusion.* He who is at one with God is interested in the well being of others as well as of himself. It troubles him when his neighbor suffers loss, and it pleases him to use his possessions for others as well as for himself, because he thereby becomes rich toward God.

4. *Text.* He said unto them, Take heed, and keep yourselves from all covetousness; for a man's life consisteth not in the abundance of the things which he possesseth. *Luke 12:15.*

5. This is a test which many people are applying to themselves unconsciously every day. Their over-anxious attitude toward possessions shows to others if not to themselves that they value these things more highly than they do the love of God or the service to their fellow men. Let the lesson be so presented and reproduced as to teach this test of the higher life.

6. *Home Session.* A fine occasion to talk over some of the ideals of the Christian life is offered at the home session in connection with the presentation of this lesson and the conclusion and text that go with it. The scripture passage is to be read aloud. Place in the notebook the reference, the title and subtitles, conclusion, and text.

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## 6 34. THE TEST OF THE TALENTS. *Matthew 25:14-30.*

The principle of the test has a very large application to human character and ability in all walks of life. Some

thoughtless people suppose that appointments to positions of leadership, responsibility, and honor, are awarded by luck or by personal favor, but it is not so on earth or in the kingdom of God.

1. Let every young person understand that future appointments and honors are being slowly determined now by tests which are applied without your knowledge. It is therefore of the highest importance to be at your best all the time. If instead of that one lets laziness, or shiftlessness, or selfishness, have its way, the bad results of it will come out later in a decision that you are not fit.

2. *The Story.* (a) Jesus spoke many parables to illustrate the kingdom of heaven in its different features. In one of them he said, It is like the case of a man going into a far country. He called to him his own servants, and delivered to them his goods. To one he gave five talents, to another two, and to another one; to each according to his ability; and then he went on his journey. At once the servant who had received the five talents went and traded with them and made a profit of five talents more. In the same way also he that had two gained two more. But he that had the one went away and dug in the earth, and hid his lord's money.

(b) After a long time the lord of those servants came back, and made a settlement with them. He that received the five talents came and brought other five talents, saying, Lord, you delivered to me five talents; see, I have gained five talents more.

His lord said to him, Well done, good and faithful servant; you have been faithful over a few things; I will set you over many things; enter into the joy of your lord.

Then he also that had the two talents came and said, Lord, you delivered to me two talents: see, I have gained two talents more.

His lord said to him, Well done, good and faithful

servant; you have been faithful over a few things, I will set you over many things; enter into the joy of your lord.

(c) Then he also that had received the one talent came and said, Lord I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter; and I was afraid, and went away and hid thy talent in the earth. See, thou hast thine own.

But his lord said, You wicked and slothful servant, you knew that I reap where I do not sow, and gather where I do not scatter. You ought therefore to have put my money to the bankers, and at my coming I should have received back my own with interest. Take away therefore the talent from him, and give it to the man with ten. For to every one that has shall be given, and he shall have abundance; but from him that has not, even that which he has shall be taken away. And cast the unprofitable servant into the outer darkness. There shall be weeping and gnashing of teeth.

3. *Conclusion.* What one is good for appears best in the daily routine of life when one is not aware that any test is being applied. Great strengths of character and great weaknesses appear in small transactions.

4. *Text.* His lord said unto him, Well done—good and faithful servant; thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. *Matthew 25: 23.*

5. After raising the question of how one's conduct in small matters is taken as an index to how he deals with large matters, tell this well-known story in such a way as to teach the test of actual trial, and note that in many cases people do not know or care about the quality of their present work, because they are looking forward to some much more important work; and they learn too late that their present work was their actual test.

(a) On what basis was the loan distributed? (b) Exactly what quality did the test call for? (c) Did the



lord of the servants agree that the third servant had given the right reason for his conduct?

Assign for next period the review of the last six lessons on Tests of the Christian Life.

6. *Home Session.* Let the sixth grade pupil present this lesson completely at the home session. The scripture passage should be read, and the notebook prepared. Time should now be taken for a thorough preparation of the last six stories for the review in class at the next period.

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## 6 35. TESTS OF THE CHRISTIAN LIFE. REVIEW.

The last six lessons in the sixth grade are assigned for the review at this period, namely, the Tests of the Christian Life, 6 29 to 6 34. Preparation should be made beforehand, otherwise it will be necessary to take extra time in order to perfect the review.

The workings of the memory are such that no person can retain material permanently except by going back over it from time to time as practise may reveal the necessity.

Assign for review at the next period groups five and six in the sixth grade, and provide for the home preparation before the class period.

*Home Session.* The difficult parts of the above review should be gone over again in the home session. Then careful preparation of the John and the Jesus stories in the fifth grade should be made at home for the cumulative review at the next period.

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## 6 36. TRUE HEROISM. JOHN AND JESUS. REVIEW.

In the plan for the cumulative review the part assigned to be reviewed in this period is 5 27 to 5 36, or the Tales of True Heroism from the fifth grade, groups five and six. The purpose of the cumulative review needs to be



kept constantly in mind as a motivation for faithfulness in carrying out the review program. When the story is forgotten the labor is lost which went into the mastery of it in the first instance, and no more character value can come from it if it is forgotten.

*Home Session.* This is a time which may be used to correct defects which the two reviews have revealed. If the work has been well done, the task for this home session will be light, otherwise it may be necessary to hold several sessions for the restoration of the clear memory of it.

## VI: LOST AND SAVED

Jesus' idea of sin was new to the people of his time. They thought of it as an accident which might befall a righteous man, or an uncleanness such as one might get from rubbing against fresh paint. If it were carefully removed it would leave no mark on the soul. Their uncleanness was always something taken in from without. Jesus said it is the other way. Real uncleanness is found in words and acts that come out from the inner life, and so reveal the badness hidden there. It tells the story of a wrong heart.

There are ever so many ways in which the heart may go wrong, but only one way to keep it right, and that one way is loyalty to God. If we are not loyal to God, then we are wrong and bad. It is not something bad that happens to us, but that we *are bad* in the very center and spring of our inner life. Then we have taken the offensive against God, and like traitors we are using the powers which he has given us to defeat his good purposes for us.

The stories and lessons in this group are intended to help in discovering in what way one is wrong with God, and in what way Jesus dealt with these various kinds of wrongdoers. There is but little virtue in these incidents merely as information; but if one is at work on the task of straightening up one's own inner life, or if one is really engaged in the struggle with sin in some of its many forms, that one has great need of Jesus Christ and the transforming power of his personality.

These cases are some of the examples of how people got rid of the evil that was in them, and brought themselves into unity with God through the help of the great personality of Jesus Christ.

6 37. THE SHEEP AND THE GOATS. *Matthew 25:31-46.*

1. A goat can be a goat without knowing it. So a boorish man can be a boor without knowing it. But his not knowing it does not excuse it, nor does it turn the boor into a gentleman. One kind of sinner is the one who does not know that he is a sinner, but acts by his natural instincts which are often gross and selfish. One has to ask himself sometimes the question whether or not he is that kind of a sinner. Jesus drew this famous picture of the separation of the sheep from the goats in order to help us in answering this question for ourselves.

2. *The Story.* (a) When the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory. And before him shall be gathered all the nations. And he shall separate them one from another, as the shepherd separateth the sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry, and ye gave me to eat; I was thirsty and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

(b) Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.

(c) Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is

prepared for the devil and his angels. For I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.

Then shall they also answer, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. And these shall go away into eternal punishment; but the righteous into eternal life.

3. *Conclusion.* The very best kind of a good person is the one who shows his good will so naturally that he does not think of it at the time and forgets it afterward. The one who is thoughtlessly bad is a stranger to God, and must speedily find God, and find himself at one with God, or he becomes more and more an alien and an outcast.

4. *Text.* Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. *Matthew 25:40.*

5. This lesson is a picture or parable told by Jesus to show vividly one of the common types of sinner who is often classed as a righteous man. It is somewhat different in form from the narratives commonly selected for these lessons. But it is a very impressive picture, and it should be taught in the same way as the stories. Tell one part right through, and then have it reproduced several times until it is well known to all. Let all the parts be taught in the same way. Present also the conclusion, and the text.

(a) Can this scene be thought of as an imaginary parable set up by Jesus for the sake of giving the King's speech a dramatic meaning? (b) What estimate shall we make of characters like those on the right hand?

(c) What is the real character of those on the left?

6. *Home Session.* The famous lesson about the sheep and the goats should be presented by the pupil at home, keeping quite close to the language of the scripture. The conclusion and text are to be presented, the scripture passage is to be read aloud, and the notebook prepared with the reference, title and subtitle, the conclusion and text.

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## 6 38. THINKING EVIL. *Matthew 5:21-29.*

1. There is a kind of sinner who keeps his outward acts of conduct within the law, but who harbors thoughts, feelings, and wishes, that are very unfit, and could not exist in a mind where the Spirit of God dwells.

Every person has a task of keeping the mind sweet and clean, and keeping the heart pure. Those who learn this lesson from Jesus' words will do so in order to get help with their own inner life. The teacher will endeavor, first, to have each one think clearly of his own particular faults of mind and heart, second, to see that such a fault means that God is shut out, and third, that the only way to cleanse the evil things out of the mind is to bring in the Spirit of God with the help of Jesus Christ.

2. *The Story.* (a) Jesus said, Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. But I say to you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall call his brother a bad name, shall be in danger of the Sanhedrim; and whosoever shall curse his brother shall go to the Gehenna of fire.

If therefore, even while offering thy gift at the altar, thou rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go away;

first be reconciled to thy brother, and then come and offer thy gift.

(b) Jesus said, Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, and pray for them that persecute you; that ye may be the sons of your Father who is in heaven. For he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have you? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect.

(c) Jesus said, Blessed are the pure in heart; for they shall see God. It is the unclean thoughts, and the lust of the eye that blinds us to the vision of God. It would be better to pluck out the right eye and go through life with only one eye, than to have spiritual blindness so that one can never know God at all. It is more what one thinks and feels within than his outward acts that makes him a child of God. And therefore it is well often to pray this prayer: Create in me a clean heart, O Lord, and renew a right spirit within me.

3. *Conclusion.* If one loves to entertain evil thoughts and unfit feelings and wishes in the mind no orderly outward conduct can keep such a one from being lost to God.

4. *Text.* Jehovah seeth not as man seeth; for man looketh on the outward appearance, but Jehovah looketh on the heart. 1 *Samuel* 16:7.

5. This lesson illustrates another kind of sin, namely, that which does not appear in any outward acts but exists only in the thoughts and feelings, and so poisons the whole inner life. Let the lesson be so taught as to make clear this kind of sin, and its serious character.

(a) Note how particular the old Jewish rules were about different grades of outward offenses. (b) Jesus



took to himself authority to change the old rules—in what way? (c) Compare the values of spiritual blindness with the loss of eyes.

6. *Home Session.* At home the sixth grade pupil will report the lesson as it was taught. But it will need further discussion and various applications to make fully known the meaning of this teaching of Jesus. The home is the best place to press home this teaching. Let the whole chapter be read aloud, and see that the notebook has the reference, outline, conclusion, and text written into it.

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## 6 39. BLIND GUIDES. *Matthew 23.*

1. In the last two lessons two kinds of sinners were mentioned, those who have never learned that serving others is serving God, and those who outwardly obey the law but their inner life is evil. A third kind of sinners would be those whom Jesus called blind guides. They are the Pharisees and their like, who are very religious, but their eyes have never been opened to see the inner goodness of a true man of God. All they care for is outward conformity to the law and the rules. When one becomes a stickler for having everybody taught to go through all the forms, as if the forms could save us, such a one needs to be taught this lesson as a help to find the value of the inner righteousness.

2. *The Story.* (a) Jesus said, The scribes and Pharisees say, and do not. They bind upon men's shoulders heavy burdens and grievous to be borne, but they themselves will not move them with their finger. All their works are to be seen by men. They love chief places at feasts, and the front seats in the synagogue. They are fond of being saluted in the marketplace, and called rabbi, or father, or master. Jesus warned his disciples not to

crave such honors, because such a craving shows that one has the wrong idea of what are the true values in life.

(b) In teaching his disciples what is truly valuable in life, Jesus said, He that is greatest among you must be your servant; and whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.

To the Pharisees he said, Woe unto you, hypocrites! for you tithe mint and anise and cummin, and have left undone the weightier matters of law, and justice, and mercy, and faith. But these ye ought to have done and not to have left the other undone. You are blind guides, that strain out the gnat, and swallow the camel.

(c) In the hearing of all the people Jesus said, to his disciples, Beware of the scribes, who desire to walk in long robes, and receive salutations in public places, and the positions of honor in the synagogues and the feasts. While they are doing this they devour widows' houses, and for a pretense make long prayers. These shall receive the greater condemnation. Let them alone. They are blind guides; and if the blind guide the blind, both shall fall into the pit. *Luke 20:45-47; Matthew 15:14.*

3. *Conclusion.* It was a spiritual blindness caused by pride of position that was then making the leaders in the church unable to see the value of inner righteousness. They were self-deceived and were not fit to guide others.

4. *Text.* Let them alone: they are blind guides. And if the blind guide the blind, both shall fall into the pit. *Matthew 15:14.*

5. Get a clear distinction between this type of unfitness for the kingdom of God, and so present the lesson as to make it clear to all. It is desirable to keep close to the scripture language here. If desired the passages may be memorized from the New Testament. But do not let the care for literal exactness prevent them from seeing the inner meanings.

(a) What was the real fault of the Pharisees? (b) In the new order what makes true greatness? How did the Pharisees miss the real values? (c) What caused this blindness?

6. *Home Session.* As the sixth grade pupil presents this teaching of Jesus in the home there should be a frank discussion of it in its application to those there present. Be sure that the correct statement of the teaching is secured. Have the passages read from the scripture; and see that the notebook work is properly done.

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6 40. SETTING OTHERS AT NOUGHT. *Luke 18:9-14; Matthew 7:1-5; Romans 12:3-8.*

1. Closely connected with the sin described in the last lesson is another even worse arising out of the same spiritual blindness and self-deception. If one has the good habit of watching self to catch the faults and break them up, it may happen that self-esteem or detraction of others may be found among the faults. If so this lesson may help in the removal of it.

2. *The Story.* (a) Jesus told this parable to certain persons who trusted in themselves that they were righteous, and set all others at nought: Two men went up into the temple to pray. The one was a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I get.

But the publican, standing far off, would not lift up so much as his eyes to heaven, but beat his breast, saying, God, be thou merciful to me a sinner.

Jesus said, I say to you, This man went down to his house justified rather than the other; for every one that

exalteth himself shall be humbled; but he that humbleth himself shall be exalted. *Luke 18:9-14.*

(b) In the Sermon on the Mount Jesus said, Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with the same measure that you deal, others will measure to you.

And why beholdest thou the mote in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me take the mote out of thine eye, when there is a beam in thine own eye? Thou hypocrite, take out first the beam out of thine own eye; and then shalt thou see clearly to take the mote out of thy brother's eye. *Matthew 7:1-5.*

(c) The Apostle Paul writes in his letter to the Romans, I say, through the grace that was given me, to every man among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to each man a measure of faith. For even as we have many members in one body, and all the members have not the same office, so we who are many are one body in Christ and members one of another. We have various gifts, whether of prophecy, or ministry, or teaching, or exhortation. Let each do his part well. He that giveth, let him do it with liberality; he that ruleth, with diligence; he that showeth mercy, with cheerfulness. *Romans 12:3-8.*

3. *Conclusion.* Before God we all have reason to feel humble. Our spiritual pride oftener than anything else reveals our spiritual poverty and strangeness to God. The humble heart seeks for the good in others and does not magnify their faults.

4. *Text.* For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith. *Romans 12:3.*

5. The teacher will endeavor to distinguish the forms of sin in the successive lessons, and so to present them as to make the difference clear to the members of the class. Get as accurate a reproduction as possible of each part, and some discussion of the conclusion and text.

(a) On what qualities in himself was the mind of the Pharisee fixed? The publican? (b) With what exaggerated irony does Jesus criticize the sin of detraction? (c) How does Paul compare society to a body?

6. *Home Session.* The sixth grade pupil should have a real story to tell this time, and it is worthy the attention of the family, both to hear it and to discuss it. Let the scripture passages be read aloud and their meaning explained. See that the notebook is put in order.

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## 6 41. CUT OFF FROM THE FATHER. *Luke 15:11-24.*

Two other kinds of sin are illustrated by the two sons in the great parable of the Father's Love. The younger son, who is the subject of this lesson, cut himself off from his best possession. He is totally without knowledge or appreciation of his father's love. Money and freedom are the only values he knows, and he is not capable of using either of them, as he learns out of bitter experience to his great sorrow.

1. Any one who has been placing a higher value on other things than he has placed on God's love or a parent's love, and has discarded the latter value for something else, needs this lesson to bring him back while it is still possible. Get such a personal case clearly in mind first, and then learn this parable.

2. *The Story.* (a) In former times it was the custom to give the whole estate to the oldest son. On the death of the father all the dependent relatives, the servants, the debts and obligations, as well as the family estate,



honors, rank and privilege, passed to the oldest son. The younger sons either remained as dependents, or received a small inheritance and passed out to win their fortunes independently.

Jesus said, A certain man had two sons; and the younger said, Father, give me the portion of thy substance that falleth to me. And the father gave him his part. Not many days after, the younger son gathered all together and took his journey into a far country; and there he wasted his substance in riotous living.

(b) When the young man had spent all, there arose a mighty famine in that country; and he began to be in want. And he went and joined himself to a citizen of that country, who sent him into his fields to feed swine. And he wished that he might be filled with the husks that the swine were eating; and no man gave to him.

But when he came to himself he said, How many hired servants of my father have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and will say to him, Father, I have sinned against heaven, and in thy sight. I am no more worthy to be called thy son; make me as one of thy hired servants. And he arose, and came to his father.

(c) But while the young man was yet far off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. And the son said to him, Father, I have sinned against heaven, and in thy sight. I am no more worthy to be called thy son. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf, and kill it, and let us eat, and make merry; for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

3. *Conclusion.* Contrary to his own wish and judgment the father complied with the request of his younger



son, on the theory that he would never fully know how foolish that wish was until he had tried it. So the son cut himself off from a good home and a father's love, and drifted away and was soon lost. When he came to himself he saw his mistake, and then nothing but the father's love could save him.

4. *Text.* I will arise and go to my father. *Luke 15:18.*

5. *Picture.* Molitor: Prodigal Son. Wilde, 105.

6. In teaching this lesson the teacher will keep in mind the fact that the next lesson deals with the case of the other son, and the questions belonging in that lesson will not be brought into this one.

(a) What were the defects in the youthful viewpoint of the younger son? What values did he overlook?

(b) What is the effect of overlooking a moral law? What forced him to see values differently? (c) As he returned did he yet see any value but his own comfort? When did he see the father's love?

7. *Home Session.* The story is to be told by the pupil at home as nearly as may be in the way it is given here. The scripture passage is to be read aloud and discussed. Then the notebook is to be carefully written up.

## 6 42. LIVING FOR LOW VALUES. *Luke 15:25-32.*

The elder son in the parable of the Father's Love was different, but at heart he placed no higher value on the father's love than his younger brother did. The estate was his and that was about all the value the home had for him. The complaint that no fatted calf had ever been killed for him was the typical growl of jealousy. At the very best he had only done his duty. In reality he had only done what he had to do in order to protect his right to the estate.

He had taken in no spiritual health from the sunshine of his father's love. Therefore there was no love in him that could sympathize with his father either in sorrow or in joy, or care for his own brother either lost or found. He had always lived for himself and for his estate, and had never learned to live for the higher values of love and service.

1. Almost any one who earnestly searches his own heart can find where he has been doing this same low-value living, and can be helped out of it by reflecting on this parable of the Father's Love, which is a picture of the Heavenly Father. Let some one tell the story of the last lesson.

2. *The Story.* (a) In the parable of the Father's Love, the elder son is no longer a boy. He is a full grown man, and is honest and industrious and steady in his habits. He is such a man as people praise for his lack of faults and bad habits. Now at the time of the younger son's return, the elder son was far away in the field. And as he drew near to the house, he heard music and dancing; and he called to him one of the servants, and inquired what these things might be. And the servant said, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

(b) But the elder brother was angry, and would not go in; and his father came out, and entreated him. But the elder brother answered and said to his father, Lo, These many years do I serve thee, and I never transgressed a commandment of thine; and yet thou never gavest me a kid, that I might make merry with my friends. But when this thy son came who hath devoured thy living with vagabonds, thou hast killed for him the fatted calf.

(c) Then the father said to the elder brother, Son, thou art ever with me, and all that I have is thine. But

it is proper to make merry and be glad, for this thy brother was dead, and is alive again; and was lost, and is found.

But the elder brother had lived for low values of money-getting and self-seeking so long that he was not able to see any value in his father's love, or in affection for his kindred. The fact is that he had drifted away from his God and from his father, while he was still at home delving for lower values.

3. *Conclusion.* No man can be saved merely by his lack of bad habits. One must know the Heavenly Father's love, and be able to respond to it in grateful loyalty.

4. *Text.* It was meet to make merry and be glad; for this thy brother was dead, and is alive again; and was lost, and is found. *Luke 15: 32.*

5. *Picture.* Debufo: The Prodigal Son. Wilde, 106.

6. We are told that the good is the worst enemy of the best. In teaching this lesson give full credit for the orderly life of the elder brother, but show that one may be as good as he and still miss the best things in life, the things which make life worth living, the spiritual values.

(a) What kind of a man was the elder brother? What to him were the best values? (b) Was what he said true? Why was it not right? (c) What were the values which the elder brother overlooked? Can the two kinds of value be balanced against each other?

7. *Home Session.* Let the story in both parts be told in full, so as to afford a good comparison and judgment of both types of sin or defective character. Discuss them both freely. Read the scripture passage aloud, and see that the material is placed in the notebook—the reference, outline, conclusion, text, and picture.

6 43. THE WOMAN AT THE PHARISEE'S HOUSE. *Luke*  
7: 36-50.

Although there are many types of sinners, they are all varieties of one fundamental fault, a wrong attitude toward God and the facts about God and man. Either by neglect, or intention, or self-deception, one turns away from God and pays no heed to the known will of God.

1. Every one has found in one's own life instances of such a wrong attitude. It ought to cause anxiety and a searching of hearts. When there is such heart-searching there is help and leading in such a story as the following. It reveals the way out of sin, and that is the thing chiefly to be desired.

2. *The Story.* (a) On one occasion one of the Pharisees desired to entertain Jesus at dinner in his home. And Jesus entered into the Pharisee's house, and sat down to dinner with the company. And while they were at dinner, there came in uninvited a woman of the town, a sinner, because she knew that Jesus was sitting at dinner in the Pharisee's house.

This woman brought with her an alabaster cruse of ointment, and standing behind him at his feet, as he reclined at the table, she began to weep, and her tears fell on his feet, and she dried them with the hair of her head, and kissed his feet, and anointed them with the ointment.

(b) Now the Pharisee who had invited Jesus, when he saw it, said within himself, This man, if he were a prophet, would have known what kind of a woman this is who is touching him, that she is a sinner.

But Jesus knew what was in the mind of his host, and he said, Simon, I have something to say to thee. And he said, Teacher, say on. And Jesus said, A certain lender had two debtors; the one owed five hundred shillings, and the other fifty. When they had nothing with which to pay, he forgave them both. Which of them

therefore will love him most? Simon answered, He, I suppose, to whom he forgave the most. And Jesus said to him, Thou hast rightly judged.

(c) Then turning to the woman, Jesus said to Simon, Seest thou this woman? I entered into thy house, and thou gavest me no water for my feet; but she hath wetted my feet with her tears, and dried them with her hair, Thou gavest me no kiss; but she since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but she hath anointed my feet with ointment. Therefore I say to thee, Her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little.

And Jesus said to the woman, Thy sins are forgiven. And they that sat at dinner with him began to say among themselves, Who is this that even forgiveth sins? And he said to the woman, Thy faith hath saved thee; go in peace.

3. *Conclusion.* When Jesus comes into any life so far as to awaken faith in him, the sins are forgiven, and the wrong attitudes are changed to real love to God, and that is the beginning of a new life.

4. *Text.* Her sins, which are many, are forgiven; for she loved much. *Luke 15:47.*

5. *Pictures.* Rubens: Magdalen. Wilde, 74. Hofmann: Anointing the Feet of Jesus. Wilde, 75.

6. Explain that the custom was to recline on a couch and not to sit in a chair at dinner, and that the foot-washing, the kiss, and the oil, were all in common use with guests. The ointment was much more precious than the usual oil. Evidently Simon had not gone out of his way in his hospitality to Jesus. Teach the story in the usual way.

(a) This woman supposed to be Magdalen wished to express her deep gratitude to Jesus, who had cast out the evil spirit from her, and she took this public way to do it.

(b) What was the lesson of the little parable which Jesus spoke to Simon? (c) Can sins be too great for great faith and great love to overcome?

Assign for review at the next period the Lost and Saved lessons.

7. *Home Session.* Let the story be told by the pupil who will also present the conclusion, text, and picture, and place the latter in the notebook. Read the scripture passage aloud. Prepare for review the whole group of lessons just now completed, 6 37 to 6 43.

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#### 6 44. LOST AND SAVED. REVIEW.

The group of seven important lessons just finished require, in order to fix them in the mind and to establish the distinctions between the types of defective character, a full and thorough review at this time. If the lessons have been well prepared in the review at the home session, it may be possible to finish them in one class session. Otherwise more time will be needed. Do not let the review be slighted, for this is what gives permanence to the impression and the value.

Provide also for a review at the next period of the fifth grade Peter and Paul stories of True Heroism.

*Home Session.* The time of this session is required in checking up the review of the day, namely the seven Lost and Saved stories. Then there is required for the next class period a cumulative review of the fifth grade Peter and Paul Stories, and they should be carefully gone over in review at home.

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#### 6 45. TRUE HEROISM. PETER AND PAUL. REVIEW.

The cumulative review is the means by which the work of all these years is made permanently available in char-



acter-building. Five stories from the fifth grade are assigned for review at this period, namely, the Tales of True Heroism, Peter and Paul, 5 38 to 5 42.

*Home Session.* The points which have come to light in the last two reviews in which memory is not perfect, should at this period receive attention, so as to perfect the mastery of all this material.

## VII: WHEN HELP IS NEEDED

We are members one of another, and dependent each on all, and all on each. Therefore every one is sometimes found in need of help. Children need a teacher's help to show them the great variety of those needs which at first are overlooked. If they are led to imagine how they would fare if they had no parents or friendly protection, no one to buy and prepare their food and clothing, no neighbors to play and work with, no teachers, no store, no post office, no money, they will soon be able to name some need of help which is now pressing hard upon them, and some need of help which is now heavy upon some neighbor.

Out of such a discovery can grow a real interest in the kind of help given in one of these lessons, and the spirit in which it is rendered. It then becomes easy to understand what this means, I desire mercy and not sacrifice, and, As ye did it unto one of these least, ye did it unto me. The knowledge of God's ways, and the finding of God is not so well accomplished by being told about it, as by showing people the transactions, troubles, and temptations of real life. We become acquainted with God among our fellow men, and our own oneness with God is found in our oneness with other people. It is the meaning of this oneness which these stories aim to illuminate.

### 6 46 THE SICK MAN AT THE POOL. *John 5.*

People who do not respond to a test may pass by the place and see the test for years and never know that they are being tested. So the priest and the Levite passed by the wounded man on the Jericho road. So it is whenever help is needed and people are passing by who pay

no attention to it. The test is a search for something which they do not possess.

1. The pupils for whom this lesson is intended are probably every day passing by unnoticed cases where help is needed. The purpose of this lesson is to awaken a response in them to these tests, and show them how a truly Christlike spirit responds in such cases.

2. *The Story.* (a) There was in Jerusalem by the sheep-gate a pool called Bethesda. It had five porches and in these porches lay a multitude of them that were sick, blind, lame, or withered, waiting for the moving of the water; for it was supposed that an angel went down at certain times into the pool and disturbed the water, and that the first one to step in after the troubling of the water was healed of any disease.

(It is known that there were springs at that place which flow unevenly, rising suddenly at irregular intervals. Bethesda may have been one of those springs; but it did not likely have any special healing power at the moment of its disturbance.)

(b) A certain man was there at the pool of Bethesda, who had been for thirty-eight years in a state of infirmity. When Jesus saw him lying there, and knew that he had been there now a long time, he said to the man, Wouldest thou be made whole? The sick man answered, Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me. Jesus said to him, Arise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed and walked.

(c) Jesus did not make himself known to the sick and friendless man as anything but an ordinary pilgrim coming up to the feast of the Passover, and he went on and mingled with the multitude. But afterward Jesus found the man in the temple, and said, Behold, thou art made whole: sin no more, lest a worse thing befall thee.

The man went away, and told the Jews that it was Jesus who had made him whole. For this cause the Jews persecuted Jesus, because he did these things on the sabbath. But Jesus answered them, My Father worketh even until now, and I work.

3. *Conclusion.* No one was willing to help this poor invalid to get into the pool although for long he had been waiting. Jesus saw the pitiful case of the man at once and gave him a real cure. After he was cured he was admitted to the temple for the first time, and then it was that Jesus added a spiritual healing to the bodily one, saying, Behold, thou art whole; sin no more.

4. *Text.* Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me. *John 5:7.*

5. *Picture.* Bida: Healing the Impotent Man. Wilde, 60.

6. Use the paragraph about the intermittent spring, *a*, as a part of the story, or not, as preferred. But explain how the old way was to put a supernatural interpretation on natural events. Tell the story by parts and get a good reproduction of each, and then of the whole. Prepare the outline, and present the conclusion, text, and picture.

(*a*) What was the tradition about the angel in the pool? What was the probable explanation of it? (*b*) What was the feeling of Jesus at seeing the sick man at the pool? Did he get at the root of the trouble? (*c*) What was the real trouble with the man? What did Jesus do for it?

7. *Home Session.* The sixth grade pupil should be heard at home in the presentation of this story together with the conclusion, text, and picture; the scripture passage should be read aloud, and the usual material placed in the notebook. Give full discussion to cases known where help is needed, and where friends are few.

6 47. A SICK MAN WITH FOUR FRIENDS. *Luke*  
5:17-26.

1. After the last story of the sick man who had no friends, it is more agreeable to have a lesson about another sick man who had four good friends. It is good to see how Jesus always gives help where it is needed, but the thing which this story is intended to illustrate, is how good and loyal this man's four friends were to him in his sickness. The lesson is meant for a suggestion to those who might sometimes help their neighbors in distress, if it were not too much trouble. Can cases of this be cited?

2. *The Story.* (a) Jesus was preaching in the synagogues of Galilee. He had helped Peter to catch a great net-full of fish after Peter had toiled all night and caught nothing. He had cured a man of leprosy when no one believed a cure was possible. But the greater part of his helpful work was to teach to the people the new gospel of an inner righteousness from God, and to show them how to be saved by it. There were Pharisees and doctors of the law sitting by one day. They had come out of the villages of Galilee and Judea and from Jerusalem; and the power of God was with him to heal. It was an important day when he should not be interrupted.

(b) There were many people from abroad who were crowding to hear him. But suddenly there appeared four men bringing on a bed a man that was palsied. And they sought to bring him in and lay him before Jesus. But on account of the crowd they could find no way to bring him in where Jesus was. So they went up to the housetop, and lifted the tiles, and let the man down through the roof with his couch in the midst of the crowd before Jesus.

(c) When Jesus saw their faith he said, Man, thy sins

are forgiven thee. And the scribes and Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sins, but God alone? But Jesus said, Why reason ye in your hearts? Which is easier, to say, Thy sins are forgiven thee; or to say, Arise and walk? But that ye may know that the Son of man hath authority on earth to forgive sins, I say to this man, Arise, and take up thy couch, and go unto thy house. And immediately the man rose up before them, and took up that whereon he lay, and departed to his house, glorifying God. And amazement took hold on all, and they glorified God; and they were filled with fear, saying, We have seen strange things to-day.

3. *Conclusion.* It was the energy and faith of four determined men who took in hand their sick friend, and who would not be defeated in their effort to bring him to Jesus, who accomplished this great thing for the sick man.

4. *Text.* Seeing their faith, he said, Man, thy sins are forgiven thee. *Luke 5:20.*

5. *Picture.* Bida: Jesus Heals the Man with Palsy. Wilde, 686.

6. Present the parts orally to the class and have them immediately reproduced and named, then have the whole lesson given continuously, with the conclusion, text, and picture.

(a) What are some of the instances which gave Jesus his reputation for friendly helpfulness? (b) What physical difficulties did the sick man's friends overcome for him? (c) What did their faith also do for the sick man?

7. *Home Session.* The family should join in their interest in the story to be told. Let it be given in detail together with the conclusion, text, and picture, placing these with the outline in the notebook. Read aloud the passage of scripture.



6 48. THE DISOBEDIENT LEPER. *Mark 1:35-45; Luke 5:12-16.*

People in great affliction cannot think of other people's troubles and dangers. But to help such people in spite of the dangers requires courage and great fortitude.

1. We all need help sometimes because we are in troubles in such a way that one who helps us must make a sacrifice or take a real risk. If a drowning person is to be saved some one must go into the water and take the risk of drowning also. The sad situation arises when the saved person thinks only of his own good fortune, and cares not what happens to the one who saved him. See how Jesus disregarded such treatment.

2. *The Story.* (a) Early in the ministry of Jesus he cured many people of their sicknesses. The news of this spread fast and far. When so many people came to be healed that he could not preach and teach, he said, Let us go elsewhere into the next towns, that I may preach there also, for the preaching is what I came for. And he went into their synagogues throughout all Galilee, preaching and casting out demons.

There came to him a leper, beseeching him, and saying, If thou wilt, thou canst make me clean. And being moved with compassion, he stretched forth his hand, and touched him, and said to him, I will; be thou made clean.

(b) Jesus knew that this cure would make a great stir in that city also as soon as it became known. He also knew that many other sick would be brought, and the crowds would press around him, and would not be interested in what he wanted to say to them, but only in the healing. So he strictly charged the man, and immediately sent him out and said to him, See thou say nothing to any man; but go show thyself to the priest, and offer for thy cleansing the things which Moses commanded; and let these things which you do be a testi-

mony to the people that you are entirely obedient to the law.

(c) But the man who was cured of the leprosy went out and began to publish it much and to spread abroad the news of his good fortune, to such an extent that Jesus could no more openly come into the city to preach, but was obliged to go far out of the city to the wilderness and the barren lands. This he did so that only a few people who were most anxious to hear his words would follow him. But even there the people came to him from every quarter.

3. *Conclusion.* The leper was very urgent about being cured, but paid no attention to the strict instruction of Jesus, because he thought it would make no difference to himself now that he was cured. He did not care that Jesus would have to refuse other healings, since he could not trust them not to publish it.

4. *Text.* Being moved with compassion he stretched forth his hand, and touched him, and saith unto him, I will; be thou made clean. *Mark 1:41.*

5. *Picture.* Bida: Healing the Leper. Wilde, 697.

6. In choosing a starting point for this lesson it will be easier of appreciation if the pupil is the victim of another's thoughtlessness than if the case is the other way. But after the defect has been made clear it must not fail to be taken home by each one as a thing not to be practised on others.

(a) Which were the people more interested in, the healing or the preaching of Jesus? Could he carry out his work by healing alone? (b) What did Jesus have to do to get a chance to teach his gospel? On what condition was he willing to heal the leper? (c) What regard did the leper have for others? In what did his conduct result?

7. *Home Session.* When the story has been told, and the conclusion, text, and picture presented, let there be

frank discussion of the fault here revealed and applications of it to correct conduct. Let the scripture passages be read, and the notebook be written up.

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**6 49. THE ONLY DAUGHTER OF A RULER.** *Luke 8:40-56; Matthew 9:18-26; Mark 5:21-43.*

1. No one feels the need of help more than a parent whose child is at the point of death; and there is no one to whom it is harder to bring real help than to the parent who has lost an only child. Jesus was able to bring help to such a man. He cannot help every one who is in trouble in the same way, but in some way he can bring help and consolation to all those who, like this ruler, will come to him in faith and humbly ask for his help.

2. *The Story.* (a) When Jesus had been pressed by the crowds all day until he could work no more, he escaped for a rest into the wilderness, and as he returned, the multitude welcomed him; for they were all waiting for him. And behold, there came a man named Jāirus, and he was a ruler of the synagogue. And he fell down at Jesus' feet, and besought him to come into his house; for he had an only daughter, about twelve years old, and she was dying.

(b) But as he went the multitude thronged him so that he could hardly go. A woman in the crowd touched the border of his garment, and power went from him to her, and he said, Daughter, thy faith hath made thee whole; go in peace. And while he was yet speaking to her, there came a messenger from the house of the ruler of the synagogue, saying, Thy daughter is dead; trouble not the Teacher. But Jesus hearing it, answered him, Fear not: only believe, and she shall be made whole.

(c) When Jesus came to the house, he permitted not any man to enter in with him, save Peter, and John, and

James, and the father of the maiden and her mother. And all were weeping and bewailing her; but he said, Weep not; for she is not dead, but sleepeth. And they laughed him to scorn, knowing that she was dead. But he, taking her by the hand, called, saying, Maiden, arise. And her spirit returned, and she rose up immediately; and he commanded that something be given her to eat. And her parents were amazed; but he charged them to tell no man what had been done.

3. *Conclusion.* Life and death are mysteries to us. But Jesus was the master of life. When he saw a man in great sorrow and trouble and anxious to get help from a divine source, Jesus left everything else to go and help him.

4. *Text.* But Jesus hearing it, answered him, Fear not: only believe, and she shall be made whole. *Luke 8:50.*

5. *Pictures.* Richter: Christ Raising the Daughter of Jäirus. Wilde, 80. Keller: Raising the Daughter of Jäirus. Wilde, 81.

6. Do not undertake to explain things which are not at all explainable. It is far better to say, we do not know, than to try to give petty explanations to the great mysteries of life and death. Teach the story as it stands and on its merits, and leave it to do its work. It has a majesty which cannot be gainsaid.

(a) Can we discover any rule by which Jesus decided which task to take up and which to leave? (b) After he had decided to help this man, what effect on him did the woman, the crowd, and the announcement of the death have? Were any obstacles too great for him?

7. *Home Session.* At the home session the story is to be told as it was taught in the class, and the scripture passage is to be read. Then the notebook should be written up with the outline of the story, the reference, the conclusion, text, and picture.

6 50. A TROUBLESOME QUESTION. *John 9.*

By teaching a true gospel to his disciples Jesus gave a lasting help to the whole world; for by his help the disciples were enabled to give that true gospel to the world. When errors troubled them they needed his help, and without him they could never have come to the truth of the gospel.

1. We all have errors or puzzling difficulties in trying to know the truth. In these needs it will be useful to see how the first disciples got at the truth.

2. *The Story.* (a) As Jesus and his disciples were passing along, he saw a man blind from his birth. And his disciples asked him, saying, Rabbi, who sinned, this man, or his parents, that he should be born blind?

Jesus answered, Neither this man, nor his parents; but it was rather that the work of God might be illustrated in him. We must work the works of him that sent me, while it is day; the night comes when no man can work. When I am in the world, I am the light of the world. When he had said this, he spat upon the ground, and made clay with the saliva, and put the clay on the man's eyes, and said to him, Go, wash in the pool of Siloam. The man went away, therefore, and washed, and came seeing.

(b) The neighbors, therefore, and those who saw him formerly, that he was a beggar, said, Is not this he that sat and begged? Others said, It is he; others said, No, but he is like him. But the man himself said, I am he. They said therefore to him, How then were thine eyes opened?

He answered, The man that is called Jesus made clay, and put it on mine eyes, and said to me, Go to Siloam and wash; so I went away and washed, and I received my sight. And they said to him, Where is he? He saith, I know not.



(c) The Pharisees questioned the man, and found him believing in Jesus who had given him his sight, and they cast him out of the synagogue. When Jesus heard that they had cast him out, he found the man and said, Dost thou believe on the Son of God? He answered, Who is he, Lord, that I may believe on him? Jesus said, Thou hast both seen him, and he it is that speaketh with thee. And the man said, Lord, I believe; and the man worshiped him. And Jesus said, For judgment came I into this world, that they that see not may see; and that they that see may become blind. Those of the Pharisees who were with him heard these things, and said to him, Are we also blind? Jesus said to them, If ye were blind, ye would have no sin: but now ye say, We see: your sin remaineth.

3. *Conclusions.* (1) The disciples of Jesus had been brought up to believe that misfortune is a punishment from God for some sin. But in the case of a child born blind, whose was the sin? Jesus helped them greatly by showing them that misfortunes are not necessarily punishments.

(2) Jesus gave the help which the blind man needed, even when the man scarcely knew his own need and had not asked for help; and it was the sabbath when the Pharisees said it was unlawful to apply medicine.

4. *Text.* Jesus answered, Neither did this man sin nor his parents: but that the works of God should be made manifest in him. *John 9:3.*

5. *Picture.* Richter: Christ Healing the Blind Man. Wilde, 593.

6. The story is to be presented part by part and reproduced until it is well known. It is taught as an illustration of the good will and power of Jesus to help to the uttermost.

(a) What false teaching did Jesus find it necessary to correct among his disciples? (b) Note that Jesus



gave them a more vital question to dispute about: Is this the same man? (c) What effect does it have on believing in him, to have Jesus do a thing like this to one? Compare the belief of the man with the disbelief of the Pharisees.

7. *Home Session.* Let the sixth grade pupil tell the story as it has been taught in class. Read the scripture passage, and write up the notebook.

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## 6 51. A CONVINCING ANSWER. *Luke 7:16-28.*

The disciples of Jesus were not the only men who were in need of help in their thinking. John the Baptizer had his troubles also, and he was wise in sending a message of inquiry directly to Jesus in order to get help in his perplexed and troubled state of mind.

1. When we are perplexed as we sometimes are it may be a greater help for us to see and comprehend a situation in real life than to be told the truth in words. Both John and Jesus lived and taught more in actions than in words, and thereby illustrated a great principle of true teaching.

2. *The Story.* (a) John had reproved King Herod for the evil things which he had done, and for that reason Herod has cast John into prison. But John's disciples told him of the wonders which Jesus was doing, and how the people were astonished at these things, and were glorifying God, and saying, A great prophet has arisen among us, and, God hath visited his people; and this report, as John's disciples said, went forth concerning Jesus in the whole of Judea, and all the region round about.

John was troubled, because it was not a prophet which he was looking for in Jesus, but the long expected Mes-

siah or king. So he called two of his disciples, and sent them directly to Jesus himself to ask him, Art thou he that cometh, or look we for another? *Luke 3:20; 7:16-19.*

(b) When the disciples of John were come to Jesus, they said, John hath sent us to thee, saying, Art thou he that cometh, or look we for another?

At that very time Jesus was curing many of diseases and plagues and evil spirits; and to many that were blind he was giving sight.

Answering the disciples he said, Go and tell John the things which ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have good tidings preached to them. Blessed is he, whosoever shall find no occasion of stumbling in me. *Luke 7:20-23.*

(c) When the messengers of John were gone Jesus began to speak to the crowd about John, and said, What went ye out into the wilderness to behold? A reed shaking in the wind? Really, what went ye out to see? A man clothed in soft raiment? You know that those who are gorgeously clothed and who live delicately are in king's courts. But what did ye go out to see? A prophet? Yea, I can tell you, it was much more than a prophet. This is he of whom it is written,

Behold, I send my messenger before thy face,  
Who shall prepare thy way before thee.

I say to you, Among them that are born of women there is none greater than John; yet he that is but little in the kingdom of God is greater than he. *Luke 7:24-28.*

3. *Conclusion.* John in prison was troubled with doubts because Jesus was not doing what John had expected him to do. In answer Jesus let his actions speak and not his words. He relied on the judgment of John

to see the true meaning of Jesus' work, when he should know the work instead of the rumors. It was the wisest help that Jesus could give to John.

4. *Text.* Go tell John the things which ye have seen and heard. *Luke 7:22.*

5. Let the teacher remember that reports and rumors are a poor basis of knowledge, and the farther they have traveled the poorer they are. The closer one gets to realities and events the truer judgment one is able to make. An effort to get at the actual truth is often the best help to one who is distressed by rumors. Teach this lesson as an illustration of Jesus' way of giving such help.

(a) What troubled John when he was in prison? (b) What steps did he take to find satisfaction? (c) What kind of an answer did Jesus give? What estimate did Jesus give of John? What did Jesus mean by "occasion of stumbling in me"?

Assign for review at the next period the last six lessons.

6. *Home Session.* Let the lesson be given at home as it was taught in class, together with the conclusion and text. Have the scripture passage read aloud, and a discussion of John's difficulty and Jesus' answer. See that the notebook is written up, and prepare the review for the next period including the last group of sixth grade lessons.

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## 6 52. WHERE HELP IS NEEDED. REVIEW.

Ability to see where help is needed, and willingness to give the needed help, and wisdom in giving the right kind of help, are all indications that one who has them has been with Christ and learned his way. The review of the six lessons of this group, Where Help Is Needed, assigned for this period, should confirm the mastery of

these lessons, and should strengthen Christian character at this important point.

While certain reviews have been provided for in this course, it should be understood that they cannot assure one of permanent mastery of this material. It is only a means of getting a first firm grip on these Biblical experiences with a view to using them in the reconstruing of one's own experiences. To this end it is important that one shall go back over the incidents of these lessons often in the mind's reflections. It is only so that they can be kept alive and serviceable.

*Home Session.* This particular home session will no doubt be needed in improving the mastery of the material of this last review. But if the home session has become established as a family habit, it should not be discontinued when a particular course is finished. The consultations, discussions, and devotional and other features which have justified themselves hitherto should be continued and developed in such ways as seem most suitable in each particular instance.

## INDEX TO PICTURES

Pictures are a great help to children in getting clear impressions and ideas of Bible incidents and personages. If a picture can be shown when one is telling a Bible story, the eye as well as the ear will help, both in receiving the impression and in retaining it. This of course is true only when the picture illustrates a central feature of the story. The selection has been carefully made with reference to the real help which the pictures can give; and wherever there is no suitable picture available there is none used.

It is desirable to give a copy to each pupil to be kept and looked at again and again. If this does not seem practicable there ought at least to be one copy at hand to show the class. These pictures are sold at one and one-half cents each in lots of ten or more, by W. A. Wilde Company, 120 Boylston Street, Boston, or the western office of the same company, Madison Terminal Building, Chicago. If you enclose \$4.35, and say, "Please send me (ten) sets of pictures for Mutch's Graded Bible Stories, Revised Edition, Grade Five," you should receive 290 pictures, enough for a class of ten for one year. You can reduce this number in the lessons where two pictures are named by ordering only one picture for the lesson and indicating which number you want, for they are all good. If you want less than the whole set, order by number and state how many copies you want of each number.

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16. 584	28. 701	38. 139	50. 630
19. 676	30. 547	39. 394	51. 622
21. 677	32. 700	40. 392	51. 623
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## SIXTH GRADE

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